



CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

The Bitter Enemy of Religion

J. EDGAR HOOVER

Theology and the Revolution

C. GREGG SINGER

Future of American Democracy

RENE DE VISME WILLIAMSON

Christians and the United Nations

W. STANFORD REID

EDITORIAL:

Life, License and Pursuit of Status



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COMMUNISM:

The Bitter Enemy of Religion

J. EDGAR HOOVER

Not long ago I read a Communist magazine. There was an article on a famous Bulgarian monastery. It told of the shrine's historic beauty, gorgeous mountain setting and significance in the nation's history.

Then the author, with bitter atheistic scorn, commented about the "new trends and tides" in Bulgarian life. The monastery, he happily proclaimed, "once a center of religious activity," was now "mainly a haunt of artists and art lovers." He added: ". . . it will no doubt attract fewer and fewer devotees. For our young men today have set out to build heaven on earth, and they would rather go in for engineering, medicine and aviation than for theology."

This article is typical of Communist propaganda against religion. The "new trends and tides" refer to communism, of course. Spiritual edifices such as monasteries and churches are mere antiques of history! Theology is the babbling idiocy of diseased minds! The job of building "heaven on earth" means the establishment of communism throughout the world.

Communism is a bitter enemy of religion. Karl Marx was an atheist. He violently attacked religion as an opiate. To him, God was only a figment of the imagination, invented by the "exploiting classes" to drug men's minds. Lenin was also an atheist, as is Khrushchev. For this reason the Communists attack Western morality and seek to substitute a code of values destructive of the Judaic-Christian way of life.

The Communists would like to extirpate religion. However, even behind the Iron Curtain, they have found this most difficult. Hence, they attempt, wherever possible, to deride, scorn, and ridicule religion as an old wives' tale or superstition which is contrary to the "modern" mind. "We Communists," they say, "have outgrown the religious stage of history. Man no longer needs God." "Bright young men find religion pure foolishness." Religion is equated with ignorance; atheism with intelligence.

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This bitter Communist campaign against religion is world-wide, extending also throughout our nation. The Communist Party, USA—though not as openly vocal as Iron Curtain Communists—is a believer in atheism. It works to weaken the tenets of religion. Every possible device—propaganda, front organizations, literature—is used to attack the believers of God.

THE FATE OF CHRISTIAN VALUES

What does the acceptance of atheistic communism mean in terms of the individual? What happens to the concept of man when Marxism-Leninism gains control? What is the fate of Christian values?

The answer: the individual is not a creature of God, loved and cherished, but a blotch of skins and bones to be trained, manipulated, and exploited for reasons of state. Love, mercy, and justice become meaningless symbols, mocked as "bourgeois weaknesses." The state becomes supreme and man exists to serve a supreme master whose every whim is final and irrevocable. Man becomes a tool without personality or individuality. In other words, our Judaic-Christian history is completely reversed.

I think it would be most rewarding—as we celebrate again the Fourth of July—to view some of the evil effects of atheistic communism upon the human personality. To do so, I am sure, will make us appreciate more than ever our glorious heritage of freedom.

1. *The inevitable rise of the dictator.* Communism is based on dictatorship, brutal, aggressive, and efficient. Both the theory and practice of communism are anti-democratic. The power belongs to the strong, the unscrupulous, and the greedy. At all times the Party becomes the idol to worship—the Communist "Messiah" which is to lead the people to the ideal society. Within the Party there is constantly, overt or latent, a bitter personal struggle for position. Any "collective leadership" in a Communist society can only be a temporary or a facade. Ultimately, by the very nature of communism, the "strong man" emerges—a strong man whose credentials of validity are ruthlessness, tyranny, and naked force.

2. *The relationship of person to person within com-*

munism cannot be based on love or respect for individual rights, but on deceit, hypocrisy, and falsehood. The history of Russia under Stalin shows how he dealt with his foes as well as his "friends." Personal vanity, fear of position, and inveterate jealousy were Stalin's ruling guides in dealing with his associates. He was, in every respect, the "law of the land." There was no appeal beyond him. To love your enemies as yourself is an admonition unheard of in Communist power politics. Accusations, charges, and countercharges are the techniques of "advancement." Smear your opponent. Accuse him of a wrong. Belittle his position. Inch your way ahead by any means possible. That is the testimony of Joseph Stalin, Nikita Khrushchev, and Party leaders in the United States.

3. *The individual, regardless of his Party position, is never to be trusted.* The Communist is indoctrinated in an ideology—Marxism-Leninism. He is taught in Party indoctrination schools, he is forced to read the Party press, he is compelled to listen to Party policy. Never does a member finish going to school. Even if he's a tested veteran, he must continue to secure Party training. The Communists live in perpetual fear that a member may "backslide," or in Party language, become a "traitor"—that is, his enthusiasm for communism might wane. To become disinterested is to become a danger to the security of the Party. Hence, the member must be constantly watched. He must live under the closest of discipline. His every decision, even of his personal life, must be made under Party scrutiny. To trust him too much, to give him too much freedom from Party control, is to risk a Party defeat.

4. *The individual, under communism, becomes an automatic responder, not an original thinker.* In the Party apparatus, the Communist officials quickly learn what the superiors "downtown" (referring to district, state, or national headquarters) desire. Hence, many Party officials do everything they can, slanting their information and opinions, "to please." If a difference of opinion develops—well, it takes a strong comrade to buck the known desires of headquarters. If he objects, he has vivid memories of how former objectors were expelled from the Party. Communist discipline, throughout the world today, is creating this mass mentality of obedience, the individual who is afraid to make an independent decision. Moreover, eventually, because he seldom uses the power of critical discernment, he loses this facility. We in the FBI have talked to many Party members—some who have been in the Party for many years. They will argue for hours, always in the same Communist groove. Many are incapable of making an independent judgment. This mentality represents a great danger to our way of life today.

5. *The function of an individual in communism is to serve, produce, and work for any goal which might be*

defined by the state. Never, for a moment, is any thought given toward enriching the personality of the individual. In our society, we believe that each personality has merit itself, to be enriched and developed within the general structure of society as a whole. To Communists, this concept is utterly foreign. The office worker, the factory manager, the soldier exist to give their best for the state. In communism there is no personal gratitude for a job well done. There are only demands for further production or criticism for things allegedly gone wrong. The individual is strictly utilitarian: a piece of living matter, without the image of God, to be manipulated for the Party and/or the state. Hence, any alleged neglect of duty, a poor record of production, or faulty workmanship brings the most drastic penalties. Such acts are interpreted as treason against the state.

6. *The individual is compelled to give idolatrous worship to the Party.* With the true God "expelled," so to speak, Communists have erected a new god—that of the Party. Communist men and women are compelled to worship it. Communism cannot be understood except as a false religion. Admittedly, and very unfortunately, communism can and often does secure the full allegiance of the human heart. The enthusiasm, devotion and dedication of many Communist devotees are a matter of record. The false Communist appeal to a better world, to a heaven on earth, to elimination of racial, economic, and political injustices is an alluring and powerful motive. The minds of thousands of men and women, including many in our own country, have succumbed and are today furnishing world communism the incentive, intelligence, and dynamic power to make it a master of millions of human souls.

INFLUENCE ON PERSONALITY

This, then, is a brief picture of communism's powerful influence on the human personality. We see the creation of "Communist man"—a man whose devotion is wholeheartedly to the Party, a man who is stripped of his powers of critical judgment, who works unceasingly for a Communist-defined goal, who is willing to be unfairly treated, who, when criticized, keeps on coming, a man whose daily life is saturated with fear and apprehension. Today he's a "hero," tomorrow he may be a traitor and outcast depending on what the Party says.

Can this be true, you ask? As ministers of the Gospel, you know that the attributes of Communist man are diametrically opposed to those of free man. We see the values of Christian society, very literally, being turned upside down. Good becomes evil. Love becomes hate. Help your neighbor becomes tear him down. Trust and confidence are transformed into fear and suspicion. The worship of the true God, the Maker

of heaven and earth, becomes the idolatrous worship of a man-made Communist Party.

I think all of us should be aware of the dangers of communism. We must realize that we face a formidable foe. We see, all too tragically, that Communist man can create stupendous material wonders—the Sputniks and missiles. Never must we underrate him. To do so is to risk our freedom.

Yet, as for me, I have utmost confidence that *this new creature of idolatry, this handmaiden of tyranny, will be defeated. The power of our Judaic-Christian tradition is too strong.* We know from history what happens when men and civilizations stray from the path of God. Their immediate endeavors may be successful, but eventually they are doomed to decay. Communism contains within itself the seeds of its own destruction. Communist man will ultimately fail.

We, as members of a free society, must stop, take stock of our own values. We must be willing, as Christians, to stand up to the challenge. Communism is an evil which is testing the defenses of our own beliefs. *We must be willing to devote the same amount of time and devotion to our beliefs, to reading the Bible, to working for Christian values, as the Communists do for their institutions. We have a great heritage—a heritage of freedom and justice and love.*

CHALLENGE TO THE MINISTRY

You, as ministers, have a challenge to make your pulpits sound the trumpet cry of free men. Each Sunday morning literally millions of Americans listen to church sermons. Sermons represent one of the most potent forces for good in the nation today. Ministers must proclaim the obligations of free men to meet this atheistic enemy. You must urge a *rededication to Christian beliefs.*

To my mind, the ministers of America hold a vital place in the fight against communism. As men of God, you know what this atheistic enemy can and will do to the souls of men. You know that communism is an evil—an evil which would destroy Christian values. In a Communist society, clergymen would be one of the first targets of the Communist secret police—to be silenced or liquidated. Communism and the Church of Christ can never mix. You as ministers stand on the front line in our battle of survival. By urging Americans to rededicate their lives to God, to live the values they profess, to uphold the ideals of Christian truth and justice, you can do valiant service for our nation. No group in our population can do more to defeat "Communist man" than the clergymen of America.

The challenge is here. By faith in God this nation was created. By faith in God this nation shall endure, strong and free. By faith in God atheistic world communism can eventually be overcome.

END

Theological Aspects of the Revolution

C. GREGG SINGER

Recent years have witnessed a new birth of interest in the theological aspects of the American Revolution. People of diverse theological positions have claimed the Declaration of Independence for their respective camps. Evangelicals have rejoiced to identify the origins of the nation with the historic Christian faith, while Unitarians and champions of even more radical positions claim the document as their own. Before a positive claim is laid by either group, it is important to assess the position of Jefferson and his associates in terms of the theological and philosophical outlook of the eighteenth century in the light of the twentieth century. Such an evaluation offers embarrassments to both parties. On the one hand, it is quite obvious that the Unitarianism of the eighteenth century, with its strong reverence for Jesus Christ and its devotion to the Christian ethic, is not that of our day, but on the other hand, it is also quite true that most of the leaders of the Revolutionary movement were not evangelicals.

Although nearly all of them were deeply indebted to the biblical heritage for their ethical and political philosophy, the long-cherished belief that the leaders of the American Revolution were evangelical Christians is open to serious question in the light of the theological and intellectual developments which had been taking place in the colonies after 1700. Deism and Unitarianism had been slowly but steadily gaining influence in the colonial mind since 1720, or so, and by 1776 they

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could claim a considerable following among the intellectual classes in most of the colonies. The identification of the Natural Rights philosophy with the cause of American independence gave to both Deism and Unitarianism a respectability in the eyes of many who would not necessarily agree with the basic theology of the more radical leaders of the Revolution. For this reason, in part at least, the more evangelical members of the Continental Congress of 1776 made common cause with those who desired separation from the mother country, although they had lost control of the movement for independence, for by 1776 the Deists and political radicals were firmly in control of the Continental Congress.

Thomas Jefferson, an avowed Unitarian, was one of the most outspoken critics of the historic faith, and opponent of the church of his day. His presumptuous attempt to edit the Gospel according to his own notions was equalled only by his contemptuous attitude toward Christian ministers, whom he accused of falsifying the simple teachings of Jesus by adding their own theological conceptions. His position, in general, was shared to varying degrees by such other leaders of the American Revolution as Benjamin Franklin, Richard Henry Lee, Thomas Paine, Ethan Allen and, for a time, John Adams. The extent to which Deism and Unitarianism gained the ascendancy among the intellectuals is open to question, but there is increasing agreement among students of the period that this intellectual revolt against historic Christian theology lay at the heart of the movement for political separation from England. The Declaration of Independence with its political, social, and economic implications could not become a reality and guiding force in American life until this religious and philosophical revolt had first taken place. Bernard Mosier is profoundly correct when he insists that the sovereign God of Calvinism was no less objectionable to the Deists and Unitarian architects of a new America than was the sovereign George III of England. But their revolt was not merely against Calvinism; evangelical Christianity in any form was distasteful to them.

THE REVOLT AGAINST CHRISTIANITY

The Deists rejected as untenable such vital doctrines as the infallibility of the Scriptures, original sin and total depravity, the virgin birth of Jesus Christ, the atonement and the resurrection. Following Hume, they banished the possibility of miracles in a world ruled by natural law, and looked to it as the final source and guarantee of truth. They were willing to grant to the Scriptures a relative authority to the extent to which they agreed with the laws of nature and conformed to the dictates of right reason. But they reserved the right to judge Scripture in the light of human reason.

Deism, with its religious corollaries, furnished the inspiration for the Revolutionary program. For the radicals, separation from England was not an end, but a means to an end. It was a necessary prerequisite for the realization of the true revolution which was a reconstruction of colonial life in a manner not possible so long as the colonies remained under English rule. It was their purpose to erect in the colonies not only a new nation, but a new society, democratic in its nature, which would reflect in its political, social, and economic life their basic assumptions.

The radicals desired a society dedicated to the sovereignty and goodness of man, for in it man would realize his native capacities. By the light of reason and with the aid of education, he will seek to do that good which he knows he must do. The Deists not only believed in the perfectability of human nature, but they were also quite optimistic concerning society at large, and were convinced that progress was not only possible, but inevitable. It was possible for mankind to achieve a millennial society on earth; Jefferson, and other architects of the American Revolution, were dedicated to this proposition.

It was not their intention to banish Christianity from the American scene, for, as we have seen, they actually held its ethical teachings in very high esteem, but it was their purpose to break the hold of the historic Christian theology on the political and social life of the American people. Jefferson was deeply convinced that only a liberal religion could offer the most favorable atmosphere for the realization of the democratic millennium. In a letter to John Adams, Jefferson ventured to voice the wish that every young American then alive would die a Unitarian.

It is thus obvious that this American dream was inspired by principles which were humanistic and even naturalistic. The society which the Deists envisaged was a far cry from the biblical view of the triumph of the kingdom of God. It was to be achieved by education and cultural progress rather than by regeneration and a final appearance of Jesus Christ. It looked to an earthly Utopia for the realization of human happiness and not a heavenly kingdom for the glory of God. Christianity was interpreted in terms of the democratic philosophy: what is Christian is democratic, and what is democratic must necessarily be Christian. This is tenable only if the Gospel is first shorn of all those elements which deny the basic assumptions of the democratic philosophy. This most dangerous premise has underscored the American dream from 1776 until now.

THE DEBT TO CHRISTIANITY

But the question remains to be answered: Are there any Christian elements in the philosophy of the Declaration of Independence, or might it be assigned, *in toto*,

to the Deist camp? Does it owe its greatness to non-Christian sources, or may some of its continuing influence be traced to a biblical background? These are questions of great importance for all Christians who would seek to understand, and have the proper biblical attitude toward, the society of which they are a part. Devout Christians of that day were not unaware of these issues which confront us today, and some of them, like John Jay, consciously sought to curb the radical tendencies of the Revolutionary movement. Some leaders, like John Adams, later repudiated the earlier Deism and recoiled from the excesses of the Revolution itself.

NATURE OR GOD?

In its assertion that human rights are derived from nature, and that government is of human origin, the Declaration of Independence was in serious error. It is quite obvious to the convinced Christian that men do not receive their rights from nature, but from God; and that all government is divinely ordained for the government of man and that it derives its just powers from God. It is equally clear that the belief in the right to revolution as it was set forth in 1776 is quite contrary to the Scriptures; also, Jefferson's inclusion of happiness as a human right is much more compatible with pagan philosophy than with the Gospel. It may well be questioned whether happiness in this sense is a biblical concept. In respect to these points the Declaration of Independence can hardly be called Christian.

THE CHRISTIAN TRADITION

Yet, after all of this has been admitted, it is equally clear that such a document could only have been drafted by those who were thoroughly at home in the Christian tradition. In its basic contention the Declaration of Independence stands squarely on a biblical foundation, for the Scriptures clearly set forth a doctrine of human rights—to life, liberty, property, and marriage. Such a conception of human personality is only tenable within a Christian frame of reference and flows naturally from the fact that God created man in his own image and laid on him certain basic creaturely obligations. Possessing the divine image and standing at the very head of creation as God's vice-regent, man was given duties and responsibilities to his Creator which will call forth equivalent rights which God ordained to be the means by which man would fulfill his obligations as a creature.

Equally valid is Jefferson's contention that government exists to defend these inalienable rights. When Jefferson penned the majestic phrases of this document, he was thundering forth to the twentieth, as well as to the eighteenth, century eternal truths which man rejects at his peril; for these propositions are derived from the Scriptures, and are a part of that infallible

rule of faith and practice which He was pleased to give to his creatures.

THE FAILURE OF THE DEISTS

The Deists tried to maintain the ethical fruits of the Gospel while they divorced them from their metaphysical and theological foundations. At this point they committed their most serious errors. Convinced that the great scientific discoveries of their day had rendered any belief in the infallibility of the Scriptures impossible, they sought to separate the practical Christian life from its setting in the Scriptures as the only infallible revelation of God, and to find for it a more sure foundation in natural law and the dictates of human reason. They failed to realize that this natural law philosophy would, in turn, crumble in the face of the new scientific theories of the nineteenth century, and that those very human rights which they sought to strengthen would, in turn, fall victim to the naturalism, utilitarianism, and hedonism which would replace the Deistic conception of right reason. Still less could they foresee the philosophic nihilism of the twentieth century and the rise of those political despotisms which would make a mockery of all those values which they held dear.

EVANGELICALS AND GOVERNMENT

One additional question presents itself. To what extent has the Declaration of Independence become the guiding influence in the life of the American people? The answer is found in the fact that very soon after the close of the war there was a growing conviction that the Revolutionary movement must be brought to a halt. As a result the Philadelphia Convention of 1787 met to draw up a constitution which, in many ways, was the direct antithesis to the Declaration of Independence. The calling of this convention was not only a triumph for those political conservatives who had lost power as a result of the Revolution, but it also marked a resurgence of evangelical convictions in the realm of government. Only a few of those who had been members of the Congress of 1776 were elected to the Philadelphia Convention; the only radical was the now mellowed Benjamin Franklin.

The Founding Fathers of 1787 represent not only a shift in political opinion, but a decided change in theological tone as well. Many of its leaders were evangelical in their convictions and the resulting Constitution clearly reflects the biblical tone in the thinking of the members of the Convention of 1787. Deism was no longer in the saddle but was under suspicion in many quarters. It is worthy of note that the modern cult of the Declaration of Independence had its origin in the days of Andrew Jackson and the rise of the modern democratic movement in this country. END

The Future of American Democracy

RENE DE VISME WILLIAMSON

America is in the doldrums politically, morally, and spiritually. That fact is being brought home to us from all directions and can hardly be missed by anyone who has eyes to see and ears to hear. Philip E. Jacob's *Changing Values in College* for the academic world, William H. Whyte's *The Organization Man* for the business world, Eugene Kinkead's *In Every War But One* for the military world, and many other sources all point to the same low condition: conformity without conviction, ignorance of the most basic values of the American way of life, unconcern for one's neighbor disguised under the name of tolerance. The political aspects of this condition are only too evident. Domestically we are without sense of direction or purpose. Internationally we are respected for our power but not for our ideals, and all the dynamism in this rapidly changing world lies with our ruthless and dedicated Communist adversaries. Threatened by lack of vitality inside and aggression outside, American democracy is in a critical condition.

How is it possible that our country with its vast natural resources, its large and educated population, its immense technological know-how, its stupendous economic power, its military competence demonstrated in two world wars, and its democratic and stable constitutional system could find itself in such a dreadful predicament? I submit that the answer lies with the progressive secularization of our national life which has eroded away much of the Christian foundation upon which American democracy was laid, upon which American democracy depends for its vitality and proper functioning, and without which we cannot successfully compete with Communists for the minds, hearts, and souls of the peoples who live behind the Iron Curtain and in the uncommitted parts of the world.

In the universally accepted Western sense, democracy means self-government, and self-government is expressed through majority rule for the common good

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and within the limits of minority rights and accepted constitutional procedures. Some political scientists might want to argue a little over some of the terminology used in this definition, but I know of none who would deny that it is correct enough in substance. Although this definition is a secular one, it has important theological presuppositions, and it is a serious indictment of the political science profession and of social scientists generally that they have been unaware of the existence of these presuppositions. The omission is the natural consequence of a secular education in an increasingly secularized society. Through textbooks, treatises, articles in learned journals, and classroom lectures, this omission is perpetuated and transmitted to the next generation of students, teachers, and practitioners of politics. As a result our explanations of democracy are inadequate and defenses unconvincing.

THE SELF AT THE CROSSROADS

When we speak of self-government, does it make any difference what kind of a "self" is doing the governing? This is a question which is seldom, if ever, asked by political scientists and politicians. Under the influence of social Darwinism with its key concept of the survival of the fittest, they have made national survival a matter of power pure and simple. It did not occur to them that perhaps some of these nations might not be fit to live. Even Woodrow Wilson, though he was a good Presbyterian and should have known better, did not ask it when he proclaimed his doctrine of national self-determination. Today this has become the most fundamental question in international relations, and the very survival of mankind depends upon it. The nearest public recognition of its importance is that provision of the United Nations Charter which limits membership in the U. N. to "peace-loving states," and we know only too well that this provision is an aspiration and not a description. We faced this question in the reconstruction of Germany, Italy, and Japan after World War II. It confronts us every time a new state like Ghana and Guinea takes its place in the so-called "family of nations." Like individuals, nations live by faith, and there are faiths like communism and fascism which are a threat to the world. To defeat them on the

field of battle is sometimes impossible and sometimes too costly, but coexistence with them can give us a peace which is at best precarious and short.

Is there any way out of this dilemma? There is, and it can be summarized in one word: conversion. We must carry out the Great Commission. We must turn to Him who can make all things new and regenerate individuals and nations, for we are fast approaching the condition of widespread corruption and violence which was punished by the Flood. God is still a righteous God as in Old Testament times, and we may well be facing destruction once more, this time by the fire of nuclear energy. Like the ancient kingdoms of Israel and Judah and the ancient empires of Assyria and Babylon, all nations stand under divine judgment in spite of the modern—and pagan—notion that self-preservation is the first law of life. The first law of life should be restated thus: Whoever (whether individual or nation) would save his life shall lose it, and whoever would lose his life for Christ's sake shall find it again.

THE SPIRITUAL IS PRACTICAL

Many people will object that this solution to our dilemma is impractical and far removed from the realities of world power politics. The objection is not well taken. What could be more impractical than building a democratic world order with Communist or Fascist member-states, or writing peace treaties if the signatories have no respect for the sanctity of engagements, or expecting a real public spirit from selfish and anti-social people, or trying to establish a regime of law among people who are not law-abiding? Political science is not creative but manipulative, and it is limited in its effectiveness by the defects of the human materials available to it. Reform depends on reformation, and the missionary must precede the statesman. Our real alternative, therefore, is this: convert your adversaries or perish with them.

We cannot bring the Gospel to other nations by putting ourselves in the position of the Pharisee unless we recognize our own unworthiness and emphasize that our message is not ours in the sense of something we have figured out of our own experience but of something which we hold by revelation from God through Christ and which we can communicate only under the direction of the Holy Spirit. We cannot take credit for the Gospel without becoming unjustifiedly and offensively self-righteous, thereby alienating others who will derive their idea of Christianity from the word of man instead of the Word of God and take us instead of Christ as the standard.

It is also necessary that we rededicate ourselves to the Gospel in order that our national life shall truly reflect the principles and the spirit of Christianity, for we too stand under divine judgment. Genesis makes

it clear that sin (that is, alienation from God and therefore from man) lies at the heart of the problem. The meaning of sin in our national life is only too evident in our racial, class, and sectional conflicts. The solution requires, of course, that justice be done. But justice is not enough. The victory of unrighteous people over other unrighteous people, even in the name of righteousness, can result only in grief and greater evil. Reconciliation, which includes justice but goes far beyond it, is the Christian's fundamental objective. The connection with American democracy is obvious because reconciliation is the prerequisite of community, and without community no democracy is possible.

THE LOST SENSE OF GUILT

Reconciliation is difficult in our society because secularism has all but wiped out the concept of guilt. Much is said about the deleterious psychological and social effects of a sense of guilt, but little about guilt itself because so many people do not believe in it. We have pretty well relegated guilt to criminal court proceedings where even the crassest relativist is forced to recognize it. What we are doing is to blame the symptoms and ignore the cause. Is it any wonder that a cure is not forthcoming? Only he who has caught a vision of God in his perfection, or has had a personal encounter with the radiant figure of Christ, or has measured himself in the light of the stringent standard of the Ten Commandments or the exacting requirements of the Sermon on the Mount can see something of the full extent of his sinfulness and therefore his guilt. Without an experience of this kind, it is impossible to know the meaning of guilt, however much we may suffer the consequences. It is one of the most insidious and devastating effects of secularism that it makes this kind of experience uncommon.

A PLEA FOR RECOVERY

The survival of American democracy is thus intimately and inextricably bound up with the teachings of the Bible concerning sin and reconciliation because of the bearing of these teachings on the problem of community. Majority rule and minority acquiescence are morally valid and politically feasible only in community. Let community be destroyed, and they forthwith degenerate into a mere contest of strength. Moreover, majority rule in the United States is possible (and constitutional) only through representation. Here again Christianity is vitally involved since the quality of the candidates who are willing to run for office and to serve in it is religiously conditioned and the competence of the voters in recognizing quality is likewise religiously conditioned. Finally, what a man can accomplish in office is again conditioned by the same spiritual insight in himself and in those who elected

him. Nations rise and fall with their spiritual level.

The only conclusion I can reach, therefore, is that the survival and proper functioning of American democracy demand a return to a truly evangelical Christianity nurtured in biblical truths, committed to Christ, and responsive to the guidance of the Holy Spirit. Such a return will give meaning and purpose to our nation, revitalize our democracy to the point where it will become attractive to the uncommitted peoples of the world, and supply us with the power to overcome Communist power. We must learn once more that money,

political power, military force, and national prestige are only tools. Men and nations must use them but cannot live by them. The deepest level of existence is spiritual, and it is on that level that both the moral right and the actual ability to survive and to grow are determined. The political task of Christian statesmanship to which this basic truth points was concisely stated by a great evangelical Protestant, John Milton, in these words: "To make the people fittest to choose, and the chosen fittest to govern. . . ." (*The Ready and Easy Way to Establish a Free Commonwealth.*) END

Christians and the United Nations

W. STANFORD REID

What good is the United Nations? Should a Christian support it? These two questions at the present time receive very different answers from Christian people.

One group is frankly and outspokenly antagonistic. The United Nations has no Christian basis, it is purely secular, and it is heading for world government. Therefore, the Western, so-called Christian nations, should pull out.

At the other extreme are people who hold quite a different view. To their way of thinking the United Nations is a bulwark of peace for it obliges the nations to discuss their mutual differences, and helps to bring better living conditions to the "have-nots" of the world. Christians, they hold, should support it wholeheartedly because it is doing what Christianity demands: practicing the love of one's neighbor.

A CHRISTIAN CRITICISM

Neither of these views, however, seem to be completely valid. The United Nations, like any other human institution, must be looked at critically from the Christian point of view. It has possibilities of great good, but it also has possibilities of great evil, so that one can never voice absolute praise or absolute condemnation. Rather one must endeavor to see its good points, its bad points, and even speak for points which might be improved.

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Since the United Nations is primarily a political institution, we might begin our evaluation by recalling the Christian evaluation of political government in general. The basic biblical datum is that all civil government is the creation of God (Rom. 13:1 f.). It exists not for the purpose of preaching the Gospel or administering the sacraments but to maintain peace and justice, that men may be able to live upon this earth with at least a certain amount of personal and economic security. This is true of all governments, whether or not they recognize even the existence of God. An evil government usually is the result of evil in the body politic, but it is still the creation of God, subordinate to his purpose which is the working of his will to his ultimate glory.

Consequently, the Christian must recognize government, both his own and that of another country, as a divine creation existing under the rule of God. Concerning this, Paul exhorts (I Tim. 2:1,2) Christians to pray for their rulers that they may do that which is right for the preservation of peace. At the same time, however, the Christian has an obligation to oppose any attempt of the civil magistrate to go outside the proper bounds of his sphere of activity, that is, to interfere in spheres which pertain to other aspects of life, such as the church and the family. If these areas are intruded upon, the Christian then has the right and even the duty both passively and actively to resist, for his first duty is to obey Christ who is Creator and Lord over all spheres of life. Thus in spite of any threats of suffering or of death, the Christian's duty is first to Him who is over all rulers and magistrates.

When we apply this touchstone to the United Nations, we must first of all ask what are the UN's present objectives? By the charter of 1945 it appears that two basic purposes are involved: the maintenance of international equity and peace, if necessary by the use of force, and the solution of the nations' economic, social, and cultural problems, without any infringement of national sovereignty. In both these fields the UN has so far achieved desired aims. With some success it has dealt with conflicts in Korea, the Near East and other areas, while at the same time it has exercised a beneficial influence in helping men to better their material position in this world. Thus although it has not done all that it might in either field, it has a number of accomplishments to its credit.

On the other hand it has also had its failures, as in the case of the Hungarian revolt; and there remains the danger of similar tragedies in the future. At the present time the UN is a forum for discussion, but if it contents itself with mere talk, or if one unprincipled group of nations should gain control it might well become an instrument of world-wide oppression. Even if this did not happen, but it simply degenerated into a sort of international Donneybrook Fair with every nation or small group of nations seeking its own advantage irrespective of the rights of others, it might become a monster powder keg which would bring destruction instead of peace and security. Like any other human organization it may deteriorate into a gigantic instrument of evil rather than of good. Until it does, however, one must take it as it is.

NEGATIVE AND POSITIVE

In this state of affairs, it would seem that the Christian's attitude to the UN should be both negative and positive. He should oppose, for instance, any attempt of UNESCO to interfere in matters beyond its proper sphere of activity. He should be very distrustful of any motion on the part of the UN to interfere in a member country's internal affairs. If the Western nations ever agreed to such actions, they would lay themselves wide open to UN intervention for the establishment of communism, should Russia and her satellites ever gain even a temporary majority. In other words, were the UN to become a super-state, it would be dangerous not only to national sovereignty but to individual human liberty.

At the same time the Christian should have a positive attitude towards this international parliament. He should not in any sense deny that the United Nations has achieved much for mankind generally. He should recognize that by the common grace of God it has and can continue to maintain a modicum of world peace. Similarly it has been instrumental in bringing material help to millions of people suffering from poverty, hunger, disease, and ignorance. Some have maintained

that this has played into the hands of the Communists, but that is not the fault of the UN. Rather it is due to the lack of foresight by some of those who purport to lead the West.

Many Christians feel, of course, that there is still plenty of room for improvement, and with this most people, be they Christian or not, would heartily agree. Some believe that the first requirement is to force Russia and her allies to leave the UN. Others hold that a better idea would be to let Red China in so that she could speak for herself rather than have Russia act as her mouthpiece. There are plenty of other Communist nations in the UN, they maintain, so that there seems to be no reason for opposing the seating of Red China. Added to these assertions are the plans of the World Federalists and others who are seeking some changes in the United Nations' charter.

THE BELIEVER'S DUTY

What then is the Christian's responsibility in all of this? It would seem that the ordinary Christian must realize that his first duty is to be as good a citizen as possible of his own country. What is more, he should realize that he is responsible to take an active part in his nation's political life. He should endeavor to see that his country does its part and strives to act in a truly Christian way when dealing with others. This does not mean that he should favor the sentimentality and romanticism which often passes for Christianity in international relations, but rather he should call for firm realism which alone can see how Christian love may be made effective.

To be specific, he should oppose any attempt to hand over to the UN the responsibility for his nation's defense. That is the national government's responsibility which it cannot evade. Indeed, he should be very distrustful if, on the pretense of relying on the UN, the government should reduce its military forces to the point where defense would be impossible. This was what happened to the democratic powers in the 1930s with disastrous results, and it should not happen again. Only as the individual nations fulfill their obligations faithfully in matters of military preparedness will the UN be able to help maintain peace. In the economic and social spheres the same principles apply, for the UN can accomplish no more than the states composing it wish and are capable of accomplishing.

Yet in all of this the Christian has equally great responsibility in recognizing that Christ is still Lord over the United Nations. He has the duty of praying in faith for its leaders, the members of the Security Council—even the Russians—that they may do that which is just and true. Too often Christians are ready to criticize and carp, but they are completely unwilling to pray with heart and soul for those who hold in their

frail hands the political, economic and physical destinies of the world's people.

The Christian, on the other hand, may never place his ultimate trust and hope in human institutions, for none are absolute. They change and alter in the movement of time. Consequently, although the United Nations has the responsibility today of bringing peace that men may dwell together without fear, the Christian does not expect that, even under the most favorable

circumstances, it will be entirely successful. Peace only comes when man truly has peace within, which means peace with God. For this reason, the Christian's greatest contribution to the UN's efforts toward peace is the bearing of a faithful witness to the grace of God in Christ. Yet even this will not bring perfect and absolute peace upon this earth, for that will come only when Christ has returned as Lord of lords and King of kings.

END

Ten Books on Ethics and Economics

The National Council of Churches has promoted 10 books on social ethics. Sponsored by its Department of the Church and Economic Life, the project was launched 10 years ago under a large subsidy from the Rockefeller Foundation. Most of these books now also appear in popularized paperback summaries.

A member of the NCC's General Board has suggested purchase of these books as gifts to church libraries. His endorsement describes the 10 volumes as "tremendously effective tools for your Christian work—the product of nine years of research by top economists, theologians, political scientists and psychologists. . . . You will find in these books invaluable insight . . . for use in all your efforts at guiding men toward that larger understanding which we know to be so essential to their effective Christian living."

Other Christian leaders have taken exception on

the ground that some of the volumes reflect left wing social philosophies. An influential layman has described the NCC's promotion of this series of volumes on "The Ethics and Economics of Society" as "one of the boldest attempts to use the church for the purpose of disseminating the Collectivist philosophy that I have so far run across."

CHRISTIANITY TODAY has sought an objective verdict on this series of studies by inviting 10 leaders to submit 350-word reviews with an eye on the presuppositions of these volumes. The several books are not lacking in individual differences. But the reviewers are in general agreement that the underlying bias of the series favors the "New Deal society" against a limited government, free enterprise, private property philosophy, even though this thesis is resisted in some of the volumes.—ED.

GOALS OF ECONOMIC LIFE

Goals of Economic Life, edited by A. Dudley Ward (Harper, 1953, 470 pp., \$4), is reviewed by J. Howard Pew, Director, Sun Oil Company, and President of the Trustees of the Foundation of the United Presbyterian Church in the U.S.A.

Launched by the old Federal Council of Churches some years ago, this book, *Goals of Economic Life*, supposedly to determine to what extent our economic system is consistent with Christian principles, provides the introduction to the whole series of books on ETHICS AND ECONOMICS OF SOCIETY. It contains 15 essays, each by a different author taking his own approach to the subject, be it

that of a philosopher, social scientist, biologist, anthropologist, economist, psychologist, or theologian. Such rarified atmosphere makes for strange observations which often fail to check with either Christianity or sound economics.

But the National Council takes cover in assuming no responsibility. Charles P. Taft makes this unequivocally clear in his Foreword to the book: "The National Council of Churches has taken no official position and assumed no responsibility regarding the content of any of the volumes." This is tenuous cover, indeed, when it is stated specifically in the Introduction that the 15 authors were selected "with an eye to the requirements of the project . . . , and in view of the aggressive promotion given to the 'project' by the National Council.

Can the National Council sidestep re-

sponsibility so easily? It is incredible that a business man of integrity could or would hold himself aloof from any responsibility for the wares he produces or sells. By that same token it is incredible that the National Council can hold itself aloof from even a quasi endorsement of the authors' theses which—give or take some points here and there—seem colored by Kremlin instructions to Party workers in our country to cast doubt on the efficacy of the free market system of economics and to advocate measures which would substitute government control or ownership for private control and ownership of property, and in other ways regulate the lives of its citizens. Such would be a sad day for freedom and Christianity. To this much of the world today gives dramatic testimony.

The final chapter—the summation and

statement of conclusions—was left to the skillful pen of Reinhold Niebuhr, but who, according to an earlier statement by his colleague, John C. Bennett, "follows the Marxist pattern in his political thinking. . . ."

Such Marxist overtones seep insidiously through the whole book. It lacks Christian motivation. It lacks a realistic understanding of the relationship between the Christian ethic and economics. And it is my conviction, in contradistinction to the statist philosophy that emerges from its pages, that Christianity and freedom are inexorably tied together, and the free market is but one of freedom's parts.

ORGANIZATIONAL REVOLT

The Organizational Revolution, by Kenneth E. Boulding (Harper, 1953, 286 pp., \$3.50), is reviewed by Dr. Hudson T. Armerding, Dean, Gordon College.

This work is a descriptive and analytical study of the organizational revolution which today is of compelling significance. The author, an economist, demonstrates competence as a social scientist by his balanced and perceptive treatment of the subject. Despite the sponsorship by the National Council of Churches, Professor Boulding asserts that he writes in this volume as an individual, not as a spokesman. Inclusion in the text of verbatim comments by his critics supports his assertion that he is contributing to a discussion.

With the descriptive material there can be little disagreement. Some of the author's analyses, however, are controversial, for his assumptions are those of the so-called classical economist. He insists, for example, that to the capitalists in their corporate activity should go the credit for the Western world's economic development, including the improved status of labor. This is a viewpoint too little articulated today, but one bound to be vigorously challenged.

In attempting to explain the causes of the organizational revolution, Professor Boulding stresses the interaction of society and its environment. This, he believes, has become dynamic because of technological advance, particularly in communications, and not primarily because of a response to social needs. According to the author, sanctions governing group behavior locate primarily in human or social imperatives with the distinctive tenets of Christianity adjudged too intensely personal to be effective for organizations or groups. This apparent

failure of the author to utilize Christian perspectives is nowhere more evident than in his suggested solutions to the major problems of the organizational revolution. In endorsing a limited world government as a practicable expedient to resolve the organizational dilemma, he does not even speculate upon what part the return of Christ or the establishment of the kingdom of God might play in this process.

The contribution of this study to the perspective of the Church, therefore, will be determined largely by the wisdom and skill with which informed Christians utilize such materials in relating revelational truth to the contemporary scene.

SOCIAL RESPONSIBILITIES

Social Responsibilities of the Businessman, by Howard R. Bowen (Harper, 1953, 276 pp., \$3.50), is reviewed by the Rev. Edmund A. Opitz of the senior staff of the Foundation for Economic Education.

Readers of this book may feel that businessmen are unwarrantedly lumped together as a class, and then singled out as the group in our society most in need of reformation. If they do, their suspicions are not without foundation. In effect, this book asks businessmen (to paraphrase the old leading question), "When are you going to start behaving responsibly?" If they were to protest the impropriety of starting an inquiry with an accusation, Dr. Bowen would inform them that, "In general, Protestant thinkers are . . . suspicious of arguments used by businessmen that their power is being used—or will be used—benevolently and point out the frequent proclivity of men in a given social class to hold views consistent with the interests of their class" (p. 35). The men in the dock are presumed guilty, and no testimony in their own behalf, it is alleged, can rise above mere special pleading.

This hardly qualifies as fair play. There are scoundrels in every walk of life, and virtue is not limited to the professions. The producer of honest goods and services has a vocation which doesn't suffer by comparison with any other. Moreover, no businessman is just that and nothing else. Like most of the rest of us he functions in many capacities; as a citizen, a husband, a father, a churchman, a neighbor, second clarinet in the town band, coach of his son's Little League team, and so on. In each of these roles he acts as a responsible person, trying to meet the moral, aes-

thetic, and legal demands that are made upon him. He is the same many-sided person when he enters his place of business. In his role as a businessman he manufactures some item, such as men's suits; or runs a store selling a variety of merchandise; or operates a service, such as a garage or laundry. In no one of these pursuits does the businessman consult merely his own inclinations, as if they were hobby activities; he tries to form an estimate of the economic needs and wants of other people which he might be in a position to fulfill on a voluntary exchange basis.

As a result of his work, goods and services appear on the market in competition with all other products available to the buying public. If he wins customers, he prospers and makes a profit while they enjoy goods and services not otherwise available to them. The sum total of human satisfactions is increased, and no one is enriched at the expense of anyone else. But sometimes the customers turn in a negative verdict; there are no sales, and consequently no profits. In such a situation some businessmen have turned to government for a monopolistic grant of privilege—in which case they cease, in strict definition, to be businessmen. If Dr. Bowen understood the distinction between monopolist and businessman he might have written a more valuable book.

INCOME AND ITS USE

American Income and Its Use, by Elizabeth Hoyt, Joseph McConnell, Janet Hooks, and Margaret Reid (Harper, 1954, 362 pp., \$4.00), is reviewed by Donald Grey Barnhouse, Editor, *Eternity Magazine*.

American Income and Its Use maintains that the Christian Church should utilize the strengths of capitalism and the welfare state to formulate a practical, working compromise which will benefit society in general.

This volume contains five studies: "The Ethics of Consumption," by Elizabeth E. Hoyt, Professor of Economics, Iowa State College; "Distribution of Income and Consumption," by Margaret G. Reid, Professor of Economics, University of Chicago; "The Changing Family and Its Dependents," by Joseph L. McConnell and Janet M. Hooks, both of the University of Illinois; "Conclusion: What Lies Before Us," by Dr. Hoyt; and "Ethical Aspects of Income Distribution and Consumption," by Walter G. Muelder, Dean of Boston University School of Theology.

The writers of this book believe that

private wealth should serve the best interests of society. They do not believe that this can be achieved, however. They recognize the weaknesses of state socialism, and they do not believe that laziness should be encouraged, nor incentive destroyed.

Dr. Muelder sums up the study thus: "An adequate Christian stewardship, with a philosophy of vocation, recognizes the spiritual significance of detachment, non-possessiveness, and even renunciation, but it proceeds from a new motive and a vision of inclusive community responsibility. There is a need to restore the awareness that even man made things come ultimately from God. There is a need to see the diversity of gifts and talents in men in terms of the mutual service which all can render" (p. 317).

According to Dr. Muelder, the theological basis of this approach is the doctrine of the Fatherhood of God and the brotherhood of man. Herein, I believe, lies the weakness of this book. The problems of the world arise not primarily from a faulty view of economics but from man's faulty relationship to God. Although this view of the Christian social ethic aims at a Christian goal, nevertheless any attempt to build a better world with inferior material is bound to fail. The primary purpose of the Christian community is to so live before men that they see us as a people redeemed by Jesus Christ. Only thus can men know the true Fatherhood of God and exercise the true spirit of brotherhood.

CHRISTIAN VALUES

Christian Values and Economic Life, by Howard R. Bowen, John C. Bennett, William Adams Brown, Jr., and G. Bromley Oxnam (Harper, 1954, 272 pp., \$3.50), is reviewed by Harold J. Ockenga, Minister, Park Street Church, Boston, Massachusetts.

This is the last of a series of treatises purporting to set forth a Protestant economic ethic, to be used as a standard in attempting to solve the complex problems resulting from our rapidly changing social institutions. The authors reaffirm commitment to the value and integrity of the individual, the character of government as a tool for service of the people and the capacity of human life for essential decency and justice. A sincere interest in human welfare, in avoiding totalitarianism, and in being Christian marks the work throughout. The reader (and I read the entire book) is impressed with the desire of the authors to grapple

with difficult problems and to apply permanently valid Christian principles.

These principles are declared to be "a religious perspective, a sensitive concern for the human consequences of all economic behavior, a spirit of dedication and self-criticism." The biblical doctrine of the depravity and hence the selfishness of the human race is lightly referred to and the biblical admonitions about the responsibility of wealth are emphasized. Responsibility corresponding to power of unions, management, farmers and government is recommended.

The authors all believe government must take a large responsibility and initiative in controlling and directing the economic life of the nation. Basic is their belief that the people have given a mandate to government to prevent a serious depression, to control inflation, to relieve unemployment, to set a subsistence support to the family unit, to care for the aged, to maintain educational opportunities.

Lack of faith in the law of supply and demand, in the self-regulating power of a free market, in the processes of capitalism, is evident. Large graduated income taxes are advocated even in a peace economy to enable the government to more equally distribute income and to lift the level of the masses. The profit motive as such is not condemned except when disproportionate to other motives and interests. Equalitarianism of incomes is repudiated in the interest of initiative, but stress is placed on social responsibility. The authors lean upon government regulation, control and direction of economic life to right the wrongs of society under Christian idealism. The work is critical of capitalism, but affirms belief in modified capitalism. This modified capitalism gives large place to the state in the economic order. But Christianity is identified with no form of social order.

The governing view is that of the social gospel stemming from Walter Rauschenbush. Personal evangelism is associated with laissez-faire capitalism. The book's preoccupation is with the brotherhood of man, social justice, and labor's rights. We cannot take exception to the application of the Christian ideal in a changing society, but can ask, what is this ideal? This whole study lacks the lift and incentive of "the eternal view."

The resulting impression of the book is that though the authors repudiate socialism by name, they lay the groundwork for socialism in their resort to the state's activity in the economic order. At best we have here no answer to socialism or communism or fascism.

THE AMERICAN ECONOMY

The American Economy—Attitudes and Opinions, by A. Dudley Ward (Harper, 1955, 199 pp., \$3.50), is reviewed by the Rev. Irving E. Howard, Christian Freedom Foundation.

The main drive of the classical economists was to find laws written into the nature of things which govern economic activity in the same inexorable fashion as the laws of physics and chemistry. In their search for these laws, they leaned heavily upon deduction, but not without observing the activity of the marketplace.

The reaction against the classical school provoked an inductive approach to economics which stimulated the gathering of statistics. This has made a worth-while contribution to the understanding of economics, but it has been carried to excess. All "fact finding" is useless unless the facts are interpreted, but the interpreter of facts must first select his facts from the overwhelming mass, and then he must interpret them. In both activities he is guided by some given philosophy. Knowledge is never arrived at by "fact finding" alone.

Nevertheless, the pretense of "going to the facts" and being "completely objective" became popular in the so-called "social sciences." *The American Economy—Attitudes and Opinions* by A. Dudley Ward is an example. The Reverend Ward, a Methodist minister and graduate of Union Theological Seminary, is now Executive Secretary of the Board of Social and Economic Relations of the Methodist Church. Director of Studies for this series on ETHICS AND ECONOMICS OF SOCIETY, he compiled this sixth volume which reports the results of individual interviews and group discussions in various parts of our country.

While the volume pretends to be a random sampling of public opinion, a collectivist social philosophy clearly lurks in the background. Social justice by means of government intervention and social injustice as a result of "laissez-faire capitalism" are the two alternatives that are suggested. For example, one group is reported as concluding: "The social order of the day tends to reward, at least economically, the dishonest." The possibility of social cooperation and economic justice resulting from a genuinely free market is never raised. Questions used in the interviews and discussions were loaded. One questioner frankly reported: "It had never (Cont'd on p. 38)

The Problem of Censorship

JOSEPH MARTIN DAWSON

A local incident is fairly representative of a situation developing throughout the nation. The council of the PTA, concerned about juvenile delinquency, publicly demanded that certain magazines be withdrawn from the newsstands because, it alleged, they were demoralizing, particularly in their sex emphasis. The city's daily newspaper gave editorial approval, saying, "We think the PTA members who have shown initiative in helping to make our city a decent place for children and young folk are deserving of support by every parent." In response to this pressure the agency handling sales banned 25 men's magazines of the "girlie type."

Immediately several professors in the law school of a large university in the community protested the extra-legal proceeding. On a single day 300 students of the university signed a protest, similar to that of their professors, urging that such censorship over reading matter available on the newsstands violated the freedom of the press. They asked that it be discontinued. These opponents insisted: "An axe has been used where a scalpel was appropriate; freedom of the press is one of the most important and most deeply cherished of our constitutional rights; a publication is not obscene just because it is offensive to some persons; the magazines in question have not been legally proven obscene in a single instance; if obscene magazines are appearing, there are legal means to deal with them, rather than the haphazard and untrained judgment of a small private group." The opponents concluded their argument thus: "We prefer to trust in the traditional orderly processes of government to determine such delicate and complex questions rather than to rely on even a public-spirited pressure group."

An effort was made to provide for a public hearing, with both sides presenting their views, but the PTA council declined to have anything to do with it. Could

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it have been that their opponents had convinced them they were wrong? Or that they discovered somewhat to their chagrin that after all the banned magazines were read mainly by adults? Or that the sales agency intimated that it expected soon to resume distribution?

SOME SALIENT FACTS

Without presuming to pass upon the merit or demerit of this local action, perhaps we may use the occasion to point up some pertinent considerations.

First, it is true, according to Senator Estes Kefauver, who has seen the evidence, that some of the most objectionable publications and photographs are distributed to children, even mailed to them. Further, it must be observed that immense numbers of people in the United States are becoming attentive to what seems to be an alarming growth of pornographic publications.

The Postmaster General, who holds the high responsibility of passing upon what is mailable, is reported as about to ask Congress for a stiffer law. The law now reads: "Every obscene, lewd, lascivious, filthy book, pamphlet, picture, paper, letter, writing, printing or other publication of an indecent character . . . is hereby declared to be nonmailable matter, and shall not be conveyed in the mails or delivered from any postoffice or by any letter carrier." Law enforcement agencies complain that they are only partly able to restrict the distribution of "printed filth." Why? Must enforcement always await formal complaint?

Special Agent Charles E. Moore Jr. of the FBI says: "Local action by church and civic groups is the surest way to put smut salesmen out of business and rid newsstands and drug stores of obscene publications." Obviously this suggests use of free speech rather than forcible control. It should be accepted to mean, however, that churches and civic groups not only have the right of free speech to express opinion but have a duty in helping to form a moral public opinion by their exercise of that right, especially in respect to evil license.

Actually the problem is by no means new. It is as old as civilization. Censorship was demanded in ancient Greece and Rome. It has been a major weapon of autocratic governments from the days of the Caesars

to the latest example of the Communist dictatorship which prohibited Pasternak's *Doctor Zhivago*. It was the chosen instrument of a church in the Inquisition and remains in force with that authoritarian church in respect to dress, printing, drama, and painting, and much else, so much so that the church is accused of telling a man what he can think, what tastes he shall cultivate, and how he must behave along all lines, except drinking and gambling.

Perhaps the loudest and most lasting protest against censorship in respect to printing was made in 1644 by John Milton. Milton addressed his *Areopagitica* to the English Parliament against a decree of the Star Chamber that all printing should be entrusted to the Archbishop, the Bishop of London, and the Chancellors of Oxford and Cambridge. The practical effect was to give Archbishop Laud absolute control over every press in England. He used his authority after the manner of the papists whose practices were most detested by the Presbyterian Government of the time.

Milton's masterpiece is strong meat, likely too strong to be palatable to many people. In it he declared that the attempt to keep out evil doctrine by censorship is "like the exploit of that gallant man who thought to pound up the crows by shutting the park gates." He reminds his readers that ideas are spread as effectively by word of mouth as by the use of printing. He argues that censorship, if attempted over printed matter, to become effective must be extended to apply to garb, pastimes, eating, in fact to almost everything. Moses, Daniel, and Paul and the Church Fathers, he claimed, by precept and example, enjoined freedom in the pursuit of knowledge. Milton ended with a paean to England which through freedom of the press had come to be recognized as "a nation not slow and dull, but of a quick, ingenious and piercing spirit." In a final burst he prayed, "Give me liberty to know, to utter, and to argue freely, according to conscience, above all liberties."

THE AMERICAN TRADITION

The founders of our Republic, steeped in Milton and resentful of the arbitrary proscriptions of a Laud, wrote into the first article of the Bill of Rights a guarantee for the freedom of utterance. We are not shocked when we read that Thomas Jefferson, on being informed that a book has been suppressed, exclaimed:

I am really mortified to be told that in the United States of America a fact like this can become a subject of inquiry, and of a criminal inquiry too, as an offense against religion; that a question about the sale of a book can be carried before the Civil Magistrates. Is this our freedom of religion? Are we to have a censor whose imprimatur shall say what books may be sold and what we may buy? Is a priest to be our inquisitor, or a layman, simple as ourselves, to set up his reason for what we are to read and what we must believe?

It is an insult to our citizens to question whether they are rational beings or not. . . . For God's sake let us hear both sides, if we choose."

A SPIRITUAL APPROACH

Desperate situations require desperate remedies. If pornography is regnant anywhere, interested citizens should consult the district attorney. They should, even before resorting to court action, endeavor to take all possible positive steps without the use of force. An influential Christian magazine editor advises that our real reliance must be upon spiritual disciplines which produce "a sensitized conscience." A home counselor asks if those whose children are susceptible to corruption from salacious literature have provided an abundance of attractive wholesome literature for their homes. A pastor advocates adequate church libraries with a promotion of the offerings that will win readers. The churches should, he says, seek a power of persuasion and enlistment that will induce high standards and produce good taste. Their task is to teach youth to approve that which is excellent. Others have worked at maintaining a joyous social program that is Christian.

It is of the utmost importance that Christians try to see life whole, and not fatuously imagine that youth is lost through a single evil. An educator of wide experience recently declared that if one should today single out a sole factor in the creation of sex sins, it would be the scanty dress which obtains in Christian homes as well as in those that are godless. Another thinks that reading, which according to reports is now at a minimum, is far less corrupting than what is served upon screen and television. These opinions, and many others that might be quoted, add up to the conviction that home training, effective evangelism, and Christian education must confront the evil elements in our society and overcome evil with good.

Curiously enough censorship, whether operating openly or behind the scenes, whether officially constituted or asserted by self-appointed groups, has usually tended to ignore flagrant moral infractions and gravitated toward suppression of political policy on religious heresy. Generally censors have been notorious for partisanship and arbitrariness and almost universally hated for a ruthless disregard of human rights and freedoms. Who, then, is qualified to serve as a censor? Is Cato or any of his ilk anywhere? It is the arrogation of individuals or groups who assume superior ability and authority to become guardians of people's choices and behavior, according to private canons, that arouses resentment. Democracy usually refuses to tolerate such. It is free, however, to give judgments on all matters without setting up committees to impose individual views on others apart from due process of law. END

Bible Book of the Month

NEHEMIAH

BECAUSE OF THE FAITH and perspective of Nehemiah himself, the book of Nehemiah might well furnish sermon, reference, and planning material for a modern building program. Nehemiah furnished leadership which demonstrated the deep religious nature of his building task and that it was not just a "superficial and external" challenge "to get a job done." Along with the fine religious stimulus, the book also supplies valuable historical information on the period after the return from the Exile. Information contained herein is not to be found elsewhere.

It has been customary to emphasize the differences in the perspectives of Ezra and Nehemiah, and to stress a large variation in purpose. Their personalities were different. Ezra was stern and somewhat harsh, while Nehemiah was more loving and understanding. Nevertheless it is wrong to classify Ezra as the "religious" reformer and Nehemiah as the "political" reformer. Nehemiah was interested in political reform but only as a means of making possible a covenant commitment of a religious nature. If the terms must be used, then Nehemiah was both a religious and a political reformer.

TITLE AND DATE

Lack of Massoretic notation after Ezra 10:44 and the use of the title "Second Esdras" in the Septuagint for Ezra-Neemiah combined would suggest that the two were originally one work. Because of the striking similarity of II Chronicles 36:22 and Ezra 1:1-4, Chronicles too may have been part of the larger volume. However, a fifteenth century division definitely established "Nehemiah" as a book in its own right. If once it was part of the trilogy of Ezra, Nehemiah, Chronicles, then the date can be easily ascertained. The genealogy of David extended six generations beyond Zerubbabel (I Chron. 3:15-24). Allowing 30 years for each generation, there is a total of 180 years which, when subtracted from Zerubbabel's date, gives us 340 B.C. as the earliest possible date of the writing. Mention of Jaddua as high priest in Nehemiah 12 is an aid to approximating the date since Josephus reports that Jaddua was high priest at the time of Alexander the Great, about the year 332 B.C.

HISTORICAL SETTING

Though once mighty under Nebuchadnezzar (605-562 B.C.), the Babylonian empire reached a state of weakness and decay when Nabonidus became so engrossed in his study of ancient history and archaeology that affairs were neglected and the kingdom itself was entrusted to his son Belshazzar. This aided the benevolent Cyrus of Persia in continuing his successes until in 539 B.C. he conquered even Babylon. By decree of Cyrus, conditioned upon their payment of taxes and continued loyalty, many Jews were then able to return to their homeland.

It was because of the policy set by Cyrus and continued by his successors that both Ezra and Nehemiah were able to return home during the reign of a certain Artaxerxes. With Artaxerxes I dated in 464-423 B.C., a seventh year return of Ezra (Ezra 7:8) and a twentieth year return for Nehemiah (Neh. 2:1) would place the returns at 458 B.C. and 444 B.C., while Ezra may have returned in the seventh year of Artaxerxes II, or 397 B.C. Thus the tradition of return would be reversed with Nehemiah having preceded Ezra.

Nehemiah was contemporary with the high priest Eliashib (Neh. 3:1) while Ezra was contemporary with Johanan (Ezra 10:6) who was Eliashib's grandson (Neh. 12:22). The Elephantine Papyri from the little island at the first cataract of the Nile point to 408 B.C. as the time when Johanan filled the priestly office. Sanballat was governor of Samaria during Nehemiah's time (Neh. 6), while possibly his descendants were Ezra's thorns (Ezra 2:6). Nehemiah 12:26 actually names Ezra after Nehemiah and while Nehemiah's work was to rebuild the walls, there is some evidence that Ezra found them already rebuilt (Ezra 4:12; 9:9). Ezra found many people in Jerusalem while Nehemiah seems to have arrived there before things were built up very much (Neh. 7:3,4). All of this would suggest that there was no chronological intent in the biblical arrangement of Ezra before Nehemiah.

But one must not be hasty in concluding that the chronology of Nehemiah-Ezra is established fact. It is still a matter of needed research. The Elephantine material which has played such a prominent part in the discussions is itself in-

conclusive. In a critical note on "Hanani-Hananiah," C. G. Taland of the University of Chicago (*Journal of Biblical Literature*, 77, June, 1958, pp. 157-161) makes a good case for equating the Hanani of papyri 30, 31, with the Hananiah of Nehemiah 1:2; 7:2, Nehemiah's brother. Should this be true, it would again place Ezra prior to Nehemiah since the date of Hanani of Elephantine was 445-419 B.C. Furthermore, if the ministries of Ezra-Nehemiah were under an Artaxerxes of two periods, it is strange that the author did not distinguish them to avoid confusion. It is doubtful also that Ezra found the "walls" already built, for the word for that which Ezra found was "gader" (fence). The wall which Nehemiah rebuilt is generally spoken of by the term "chomah." The question is far from settled.

CONTENT

Perhaps the book can best be comprehended through a three-fold division: A. Survey of Jerusalem's Walls and Initiation of Work (chaps. 1, 2); B. Building the Walls (chaps. 3-6); C. Preparation for a Great Revival (chaps. 7-13).

A. *Survey of Jerusalem's Walls and Initiation of Work*, Chapters 1, 2.

Through Hanani his kinsman, Nehemiah received word of the destruction of Jerusalem's walls (1:1-4). It must have been a recent catastrophe, for certainly Nehemiah would not have broken into grief for walls that had been destroyed over a hundred years ago. Perhaps the walls, rebuilt with the temple in 516 B.C., had been newly attacked by Jerusalem's troublesome neighbors.

His response through an earnest prayer of confession and petition speaks well for the character of Nehemiah. "To whom one prays" is to be identified as Yahweh, the covenant God (1:5). "How we should pray" (1:6), and for "what we should pray" (something specific) is to be seen in Nehemiah's request that the Lord grant him success and mercy in the eyes of Artaxerxes concerning this important matter (1:11).

Because of faithfulness to his master, and under the guiding hand of God (2:8), Nehemiah received both the king's blessing and the grant of some materials for his journey and mission. Upon arrival in Jerusalem, he began his work in interesting fashion.

To avoid arousing both external and internal opposition, Nehemiah surveyed the Jerusalem situation at nighttime. His was an effort to count the cost involved, and then at the right moment he would make the announcement of his task. A

premature announcement could have hampered what he felt deeply to be God's mission.

Nehemiah's strategy was to stimulate the "initiative" of the people (2:17-18) by showing what was needed, and then wait until they themselves responded with the desire to build. With the support of his people, Nehemiah was ready for opposition (2:19-20), for he knew that the cause was right (*tsedaqah*), which implies that Sanballat's was not (2:20). Furthermore, the cause would not fail, for it was God's and not man's (2:20a).

B. Building the Walls, Chapters 3-6.

Superficially reading the names of the peoples who participated in the work, one finds the pattern a little monotonous. However, chapter three is a specimen of a division of labor and efficient cooperation. The completion of the task through the harmonious labor of so many individuals and groups speaks well for Nehemiah's ability as a genuine leader. The contagiousness of a fine spirit is evident. When the example was set of repairing that part opposite one's house, others followed the pattern (2:28, 29).

A willingness to work nullifies neither obstacles nor opposition. Nehemiah's opposition presented itself in three ways: (1) *External ridicule and conspiracy* (chap. 4). Fearing their inability to control a walled city, Sanballat and his followers engineered a conspiracy that spread. But the turbulence of the hour was overcome through prayer (4:4), work (4:6), the cognizance of a noble goal (4:14), and through alertness (4:17). (2) *Internal dissension* (chap. 5). The difficulty of the work had already caused some to become faint-hearted (4:10), and the spark of complaint soon grew to a flame hitting against the task where it hurt most, namely, the people's material means. They cried that the project was too costly (5:1 ff.). Complaint about financial affairs was increased by exorbitant interest rates charged by the wealthy class (5:4 f.). Discontent was more intense because of wives within the homes who were not dedicated to the necessity of their own important task (5:1). (3) *Active opposition to the leader* (chap. 6:1-14). The effort of Sanballat and Tobiah to stop the work soon gave way to a personal attack upon Nehemiah. The methods they used are the same employed today: deceit (6:2), feigned friendship (6:7), and the fabrication of false charges for the purpose of ruining Nehemiah's reputation.

But the work was of God and so the

project, started in the beginning of August, was completed in September (6:15). Less than one year had passed since in November of the previous year Nehemiah had received the very distressing news (1:1).

C. Preparation for a Great Revival, Chapters 7-13.

A sense of responsibility to consolidate the opportunities in a revived commitment to the covenant law resulted from the successful conclusion of the project. That the accomplishment of the building task was accompanied by a recognition of divine providence is to be seen in the part which various activities played in revival effort.

The recovered census of 7:5 is approximately the same as that of Ezra 2:1-70. Both for the purpose of ascertaining the population and dwelling of the city's residents and of securing the purity and separateness of the new community (7:4, 5, 73), a new enrollment was needed.

Though placed with the book of Ezra in early Greek editions, chapter eight is more properly placed here just as one finds it in the Hebrew. The chronology involved is uncertain. It is the "seventh" month of which year? Had Nehemiah a long ministry before Ezra appeared, or was there a recall of Ezra from retirement? What consideration should be given to the fact that many scholars regard the three contexts where Nehemiah and Ezra appear together as suspect (Neh. 8:9; 12:26; 12:36)?

At any rate, the words of the book commanded great reverence, so much so that the people stood (8:5) for a half day (8:3) to be reminded of its demands. Through the tediousness of a translation (8:8) they were attentive (8:3). Much reverence had been learned through the hardness of the years.

Such a conviction of their negligence ensued that sorrow was accompanied by a revival of the Feast of Tabernacles (8:14), the ancient festival commemorative of God's providence (Lev. 23:34 f.). With this time of repentance (8:9; 9:1), their wise leader seized upon the occasion to remind them that repentance could lead to joy (8:11 f.).

Lest the occasion be but a passing emotion, Ezra took this as an opportunity for an historical reminder of God's dealing with them. Major events of significance in Israel's covenant history were reviewed. Israel's theology was summarized as she was confronted with creation (9:6), election (9:7), redemption (9:9), covenant (9:13), providence as seen in the gift of Canaan (9:15), sin

as viewed in the rebellion of the monarchy (9:26), judgment as stressed by the time of exile (9:27), and grace as represented by the fact that they were once again in the promised land (9:31). So graphic was the presentation that a renewed covenant was made. That this time of commitment was widespread can be ascertained from the fact that groups symbolic of all the peoples signed the covenant pledge. There were civil (10:1), religious (10:2 f.), and lay leaders (10:14 f.). This commitment bore fruit in work and spirit as evidenced by the resettlement of land and by the enlistments of the various registers as recorded in chapters 11 and 12.

Often the repentance of men is shallow and at times short. Thus, upon Nehemiah's return to Persia (13:6) impurity developed in religion and life. Fearless man of conviction that he was, Nehemiah returned and manifested his godly concern and righteous indignation through the expulsion of the impure Tobiah (13:4-9), the restoration of levitical support (13:10-14), Sabbath reforms (13:15-22), and thorough mixed marriage reforms (13:23-29).

Did ever a man work so diligently to accomplish reforms that would be pleasing to the living and righteous God of Israel? Regardless of loss of personal popularity Nehemiah worked hard and diligently to remove disobedience from the hearts and lives of the Israelites. Certainly he had cause to anticipate that God should remember him (13:31).

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A LAYMAN and his Faith

THE FIFTH FREEDOM

ARE THE "FOUR FREEDOMS," as publicized by Mr. Roosevelt and Mr. Churchill during the early days of World War II, an attainable goal or are they a cruel mirage?

Only those who have lived under the tyranny of governments that curtail or deny personal freedom can appreciate the blessings which we in America have always enjoyed and take as a matter of course.

But the "four freedoms," in a measure, go beyond those things which man may demand as his inherent right under a free government.

¶ *Freedom of speech and expression* is certainly ours, but it may be used only within the limits of the common good. This does not imply the right to libel, to bear false witness, nor to assassinate somebody's character. However, it does guarantee to those enjoying its privilege the right of opinion, criticism, and giving public expression to views on any subject, provided that such expression is not seditious or lewd.

Freedom to worship God according to the dictates of one's conscience is another blessing which obtains where the basic freedoms are to be found. That some confuse freedom of worship with freedom *from* worship is a question which someday they will have to reckon with God.

Without minimizing the vital importance of separation of Church and State, one wonders whether those minorities which would prevent all children from coming under religious instruction in public schools, even on a voluntary and released-time basis, are not being permitted to impose freedom *from* worship on those who sense their need of and dependence upon God.

Freedom from want is not necessarily a good thing. It is not within the province of the Church or the State to promise to all of its citizens material benefits for life. The scriptural principle is two-fold: those who refuse to work have no right to expect food; but when a Christian sees a brother in need of help, it is his duty to assist that brother to the best of his ability.

There is another aspect, however, to the problem of want. God at times permits people to experience privations in order that the experience may draw them

back to him. It was hunger that drove the Prodigal to a realization of his plight. Material need frequently turns people back again and again to a despair of separation from God and a sense of dependence upon him as a loving Father.

Freedom from fear, the final promise of the "four freedoms," offers from the political standpoint a hope that should be realized wherever there is responsible government. Men should dwell securely and safely from molestation. Their homes should not be subject to unlawful attack or invasion. Agencies of protection should be active, efficient, and impartial.

But there is another aspect of this matter. Fear can be a healthy reaction. It can be the agent by which man is startled and stimulated to protective action. It is a God-given instinct by which life is protected and prolonged.

There is an unhealthy fear of what others may think—"The fear of man bringeth a snare." On the other hand, all men should have a righteous fear of the holy and living God. For Christians such fear becomes a reverential trust through the atoning work of Christ.

¶ At the time of year when we Americans think of that freedom which brought into being our great nation, and the freedoms which have been a part of our heritage since that day, we should be wise indeed if we considered what is at stake when we turn freedom to license and dissipate our God-given rights for imagined gain.

Freedom to live and think and act without fear of restraint is one of man's greatest blessings. And it has always been granted in those places where faith in God has established the climate, and where the dignity of man and his responsibility to his Maker are basic. We in America probably take our political freedom for granted. In so doing we have failed either to understand or oppose with strength those forces abroad which deny and destroy every God-given right of mankind.

Some of us have lived in or seen this blight in other parts of the world. The beginning of it may be overwhelmingly ruthless or deceptively insidious. Soon after China came under Communist domination, some of the Christians made this astute observation: "When the Communists first take over, they *tien, tien t'eo*

(nod their heads in approval). Then they *iao, iao t'eo* (shake their heads with disapproval). Finally, they *sah t'eo* (cut your head off)."

Whatever methods are used when coming into power, communism sees to it that the basic freedoms disappear and regimentation, compulsion, and oppression take their place.

¶ There is a higher freedom, however, that has not been mentioned. It is the freedom which comes from knowing and trusting Jesus Christ. Millions who enjoy all that freedom can offer in a land such as ours are pathetic slaves to sin. They are slaves because they were born in that condition, and because they have never been emancipated by the Great Emancipator. Freedom was effected on the Cross, but men continue to live bound to the ways of life that end in death.

Even Christians can be slaves to unworthy or harmful practices. How often we belie the faith we profess by rudeness, impatience, criticism, and prejudice! How often an unbelieving world fails to see in us the fruit of love, joy, and peace, all of which come from the indwelling Spirit!

The freedom which comes through faith in Christ knows no national, racial, or political boundaries. The Gospel says that men may know the Truth and be made free. Here is to be found the liberty wherewith Christ has made us free. It is an emancipation from the demands of the Law which no man could keep. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" is a practical reality, not a meaningless phrase.

We see then one of the many paradoxes of the Christian faith which the unregenerate can never grasp. God's values and man's are totally different. Despotism may hold man under its iron heel, but it is incapable of restraining the spiritual freedom that springs through faith. In like manner the "freedom" which a nation such as our own offers to her citizens does not in any way deliver men from the dominance of sin.

For the Christian there remains the certainty of ultimate and complete freedom, not only from the limitations of time and space and circumstance but also from the tears, sorrow, and death which are a part of our earthly heritage.

"Ye shall know the truth, and the truth shall make you free."

This may be called the "Fifth Freedom" and it lasts for eternity.

L. NELSON BELL

LIFE, LICENSE AND PURSUIT OF STATUS

Those dedicated men who framed the Declaration of Independence once risked impoverishment and infamy to shape our new world. Citizens were to enjoy as priceless treasures *the right to life, liberty and the pursuit of happiness*. This enjoyment has now become our blood-bought heritage.

In many lands multitudes are bent by bondage still, quarrying a slim survival out of the slave pits of a living death, while modern Americans today trample their costly inheritance underfoot. Many long for these same rights and perish without them, mocked by the cruel promises of deceptive tyrants, while free men at home are neglectful of them and pamper their bodies only to lose their souls.

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Under the title, "The Pursuit of Status," *Look Magazine* recently printed a preview of Vance Packard's book, *The Status Seekers* (David MacKay Company, 1959). Mr. Packard's picture of modern American life may be somewhat lacking in objectivity. For he borders on a dismissal of all cultural interests (antiques, art, books, hi-fi) as simply a snobbish effort to "keep up with the Joneses." Apart from such nonsense, however, Packard's warning against our growing idolatry of status symbols is timely. Instead of the "new car a year" or the "Cadillac-image" as a mark of class differentiation, we now covet a fashionable address in suburbia, a trip to Europe, private schools for the youngsters (each and all of which confessedly can be justified by good reasons without flashing them as success symbols). Whatever is done simply to impress the Morgans (who likewise may be more interested in overawing their own neighbors than in allowing themselves to be impressed), or to upgrade one's priority on the social escalator and promote social acceptance, calls for Christian criticism as well as worldly ridicule. The sophisticated social whirl with its snob appeal spins in a sphere other than the *agape-fellowship of saints*. When social ambition dictates what is "best" for self and family, the pursuit of happiness loses moral scope and is submerged to the pursuit of status. Many features of American life now disclose that such status-seeking has become a preoccupation in many political, business and social circles.

And it should surprise nobody that the materialistic-minded masses seek to compensate for their inner insecurity and spiritual discontents by multiplying outward

signs of social acceptability. Their problem is basically psychological. People have lost heart for the assured verities and seek to cloak their naked souls in nostalgia for heritage or luxury. A St. Paul resident owns a \$7,000 British-made deluxe bed with an electrically heated mattress, inset radio, phonograph and television, and mink bedspread. One is curious to know whether its occupant manages also to sleep "the sleep of the just" or if he finds time to sleep at all. By the increase of chain smokers and alcoholics, of barbiturate and drug addicts, of patrons of the fortune tellers and clients of the psychiatrists, modern men disclose their basic spiritual sickness and the nakedness of their souls.

The folk who pursue happiness down status lane are no surer of succeeding in their elusive quest than has the beatnik's undisciplined Jaguar of freewheeling unpenalized past a traffic patrol. Sooner or later the Cosmic Policeman sirens his reminder that the best things in life are found only in pursuit of the kingdom of God, and that happiness divorced from Christ's beatitudes is a vain ambition.

The writers of the Declaration knew that happiness could not be unconditionally guaranteed; they did not stipulate happiness, but rather the pursuit of happiness, as a human right. They knew that for its hopeful realization, happiness requires the soul's residence in the metropolis of moral imperatives, and also some awareness of spiritual heritage. The early patriots sought status with a view to eternal dignity and destiny, not simply momentary display and dash. They set the discussion of man's rights, including the theme of happiness, in the context of a supernatural Creator and Lord.

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The love of liberty too has deteriorated into license. In San Diego, California, a Superior Court judge recently was astonished when a defendant charged with public drunkenness pleaded his constitutional right to the pursuit of happiness. Our generation is not simply disposed to disregard moral codes, but it prefers moral expedience, and seeks to rationalize both amorality and immorality.

The man on Main Street may boast that he belongs to "the free world" and he may lampoon "the slave states." He is proud to live in "a free nation," and he is still ready to bear arms when totalitarian tyrants threaten to enslave him. And well he may, in this age of struggle against world dictators and arrogant rulers.

But Felix Morley reminds us in *Nation's Business* that the American's "inability to define freedom may mean inability to defend it." The "common man" no longer knows freedom's true nature but, worse yet, he has lost its living link to God. Mr. Morley insists, quite rightly, that freedom is indivisible. President Roosevelt's "four freedoms" ["of speech, of worship, from want, from fear"] presuppose a divisibility of freedom, as does also the United Nations Charter's reference to "fundamental freedoms" (with its implication of "secondary freedoms"). This splintering of freedom nourishes the notion that governments can and should *create* some or all of man's liberties. Thus the illusion rises that man's freedom is best guaranteed by the omnipotent state. Men even fear that any acknowledgment of God will deprive them of certain liberties.

These are great political heresies of our age. The founding fathers trained their intellectual muskets against such premises as against freedom's foes. The foundations of man's freedom are those inalienable rights with which the Creator has endowed mankind, and the state's specific obligation to observe these rights. Hence the early American patriots aggressively proclaimed the sovereignty of God and the limited powers of government.

But the state's inability to encroach upon man's liberties provides no occasion for license and autonomy. State and citizenry alike are "under God." The absence of moral restraint and the lack of spiritual dedication are the surest ways to undermine freedom—either by provoking the judgments of God or the intervention of government. Only when men recognize anew that God and freedom are inseparable realities will the modern world discover the higher significance of liberty.

•

The substitution of license for liberty, of status for happiness, may serve as a warning that we have lost the meaning of life as well. The modern American has the world's highest living standards, a remarkable wage scale, a healthy employment level, and a land of health and beauty and plenty. But by his discontents he gives irrefutable evidence that "life is not really life."

Those who read national character tell us with untiring regularity that our predicament is spiritual and moral. Nothing so much as a revival of the simple Christian virtues, and of the spiritual realities by which these are nourished, will restore a proper vision to American life. No book like the Bible speaks to the folly of the pursuit of status, to the waywardness of license, and to the emptiness of horizontal living. By the exhortation to "seek first the kingdom of God and his righteousness" Jesus framed words sketching the outlines not simply of personal blessedness, but of

national health. And by the simple word *abundant*—"I am come that they might have life, and that they might have it more abundantly" (John 10:10)—he warned men of the poverty of their existence whenever they pass him by. A just republic will necessarily guard man's right to life, liberty and the pursuit of happiness. But Christ alone qualifies life with a fitness for eternity; he alone makes men "free indeed"; he alone compounds their happiness with blessedness. That is why the affirmation or denial that Jesus Christ is Saviour and Lord is of fundamental importance for the American destiny.

END

GRAHAM CRUSADES PROMPT STUDY OF EVANGELISM IN DEPTH

It is difficult for Americans to measure spiritual events other than by their homemade yardsticks. After Evangelist Billy Graham's New York to San Francisco "breakthrough," Christians find it easier to level "what is happening" abroad to local limits than to discern a challenge toward deeper dedication.

Yet the importance of Graham's Australian impact dare not be minimized. Australia and New Zealand witnessed evangelistic penetration in remarkable depth. Chief Justice E. F. Herring of the Supreme Court remarked that "such great gatherings of people to hear the Lord's Word in our largest city . . . means much to Australia," noting that "all the churches have new recruits to look after and . . . are doing everything they can to make them welcome and keep them in the fold." One church alone, St. Stephen's Presbyterian Church in Sydney, admitted 615 new members through the crusade effort. Converts in Graham's crusade "down under," moreover, included many hundreds of university students, scores of prominent leaders, among them a leading newspaper editor, and an actress, and also a professional gangster and potential suicides. Court cases and crime dropped 50 per cent before the crusade ended.

The campaign's significance for the established churches outweighed its importance for the throngs at large. As might be expected, the evangelistic thrust had the effect, in the words of one prominent layman, "of sweetening our own lives." Indeed, it also bound together the scattered churches which, after long years of ecumenical promotion, discovered that the believing Church's true unity lies in oneness of truth and mission rather than in organization.

This comes at a time when the ecumenical movement itself, frustrated whenever questions of faith and order are pressed in depth, focuses attention on mission as the unifying power of the Church's life. The "Statement on Evangelism" adopted by the 1959 General Assembly of the Presbyterian Church in Australia contains some heartening passages by way of caution

against definitions of evangelism that are too narrow or too broad:

The events of the Crusade conducted by the Graham organization from 12th April to 10th May . . . focus attention on the deep-lying theological and practical questions which have risen to the surface both in our thinking and Church life. It is undeniable that Evangelism has emerged as a topic of front rank significance. While the Graham Crusade has had no small share in this interest, it must be recognized that from many sides of Church life much thought and prayer have converged upon this vital subject. It is notable that Evangelism is now recognized, more positively than in recent years, as a major concern of the Church, and all shades of theological opinion claim a share in it.

We will scarcely require persuasion that a fresh and relevant exposition of this new conception should no longer be delayed. Two perils lurk in the current situation—on the one hand a complacent obscurantism which would fain contain the new wine in old bottles, and on the other an unwise enthusiasm fascinated with untested techniques. . . .

"Evangelism" is a term of comparatively recent currency, emerging with growing emphasis from the renewed interest in New Testament exegesis dating from the early part of the Eighteenth century. During the past century it has been accepted uncritically with assumptions ranging all the way from "the lunatic fringe" to the philosopher's stone. The duty of definitions has not, until very recent times, been squarely faced.

The word is a transliteration of a Greek word meaning to announce good news. In the New Testament it is generally translated "preach the Gospel." It occurs as a verb 55 times in 12 books, as a noun 77 times in 17 books, and as a denominative three times. Our Lord Himself employed the word in description of His ministry and message. Neither "gospel" nor "preach" occurs in the Fourth Gospel. In the Synoptic Gospels, and, where the bulk of the instances are found, in the Lucan and Pauline writings, the word never means merely to "preach," which can be and is conveyed by other words, but always "preach the Gospel." It is critically important to note that the currency of the transliteration has obscured the translation. The blame lies at the door of Jerome who used this device in the Vulgate, and possibly to Tyndale, whose immense influence fastened it in English usage.

Though borrowed en bloc it has taken a unique place in the Church's vocabulary. The time is over-due for us to state precisely how we shall use and apply it.

Dr. George Sweazy comments: "The Church must jealously guard this word "evangelism." It can be stolen, not only by those who would limit it to what is too narrow, but by those who would waste it on what is too broad. The task of reaching outside the Church to bring people to faith in Christ and membership in His Church is a distinct and specific duty. The word "evangelism" is the word that has been traditionally used for this purpose. When the word is obscured, the duty is obscured" (*Effective Evangelism*, p. 20).

Evangelism, in the New Testament sense, is the effective preaching of the Gospel which, by the power of the Holy Spirit in both preacher and hearer, causes men to repent of their sins, and rest upon Christ alone for Salvation as He is offered in the Gospel. It was and is the human instrument through which Jesus Christ created His Church among men. So far as the history of the Apostolic preaching is carried in the New Testament, there is no variation in the message

delivered. It is concerned only with the supreme fact that the Son of God gave His life on the Cross for man's salvation, was buried, and rose again. If men will repent towards God and confess their faith in Jesus Christ as Saviour and Lord, they are promised the immediate gift of eternal life.

The larger and deeper implications of this central message are manifold and important. Underlying this truth, and all Divine revelation, is the redemptive purpose of God in Christ, reconciling the world unto Himself. Going before are the movements of God's Spirit in preparation for this purpose, both in history and in individual experience. The goodness of God leads to repentance. No man can say that Jesus is Lord but by the power of the Holy Spirit. The process is never uniform in the preparatory stage. Following the acceptance of Christ through the Gospel, comes the living of the new life, and instruction in the deeper truths of the Faith. From the moment of conversion begins the life of discipleship and service. Standing between the pre-conversion and the post-conversion experience of the individual is the Gospel preached and believed, which is the power of God unto salvation. This holds true whether or not conversion be viewed as an act at a moment of time, or a process during a period of time.

It is this vital and creative nexus of grace between God and men which is to be properly described as evangelism.

A definition, if necessary, would preserve the limits of past and future between which Evangelism performs its specific function. One such statement would be: "Evangelism is the presenting of Jesus Christ so that by the power of the Holy Spirit men shall come to put their trust in God through Him and accept Him as their Saviour from the guilt and power of sin."

The need to preserve the word "evangelism" from confusion is grave and urgent. Not all that is believed and done within the Church is entitled to this name. Yet without the saving experience of the Gospel, which evangelism promulgates, mere preaching is dead, Sacraments futile, good deeds fruitless, fellowship empty, and worship pointless.

The narrow application of the word limits it to an empty formula leading directly into antinomianism. The wasteful broad application spreads the word as a thin veneer over many ideas and activities with which it has little or no concern.

True and effective evangelism stands via media both extremes. The Gospel presented in the power of the Holy Spirit has its backward reference for the convert. It brings a cancellation of spiritual bondage to sin, a sense of forgiveness and inward peace, a glowing consciousness of Divine sonship. Repentance unto life is not a formal act, for it is essentially a commitment of one's whole life in obedience to Jesus Christ. At the same time evangelism opens up before the convert all that his new faith implies in learning of Him and taking His yoke in Whom he now trusts. From this point he passes into self-sacrifice for his Saviour, and growth in grace. Because of what has taken place in his heart through evangelism he must now enter into the service of Christ as a stewardship of his total self. But evangelism is neither the old life of sin, nor the new life of faith. It is the divine method of ending the one and beginning the other. It is this specific function that must be jealously guarded. One reason is the meaning of the word itself, as already pointed out. But more important is the effect produced. Given an increase of true and effective evangelism there will be a corresponding rise in individual repentance and faith on the one hand, and the progressive commitment of stewardship on the other.

It should be made clear that this is not an automatic

process. The mere existence of the Gospel in the Scriptures is ordinarily ineffective without the ministry of the evangelist. Growth in grace and Christian education are ordinarily impossible without the exercise of prayer and the ministry of pastor and teacher: and both Pastor and Teacher are integral parts of the full ministry of Christ.

If evangelism is to be kept in its Divine poise we should be careful to avoid the false distinction of clerical and lay ministry in its exercise. In conclusion let it be said that evangelism is not for the purpose of reviving the Church, or gathering funds and pursuing programs of action. It is for the salvation of sinners. Evangelism is not to be resorted to as a stimulus for Church life. It is and ought to be the normal life of the Church.

END

TWENTIETH CENTURY PERSPECTIVES WEIGHED IN THE BALANCES

Two questions of parenthood and birth came before the nearly 1,000 commissioners comprising this year's General Assembly of the United Presbyterian Church, U.S.A.

Action of the 1930 General Assembly on birth control was reversed when the 1959 body sanctioned "the principle of voluntary family planning" and "proper use of medically approved contraceptives." The vote was almost unanimous and it was preceded by practically no debate.

The other question was the birth of Jesus Christ. The importance of belief in the virgin birth of our Lord was raised in connection with the appointment of a theological seminary president. This issue was never squarely met. Rather lengthy debate carried a pronounced feeling that this doctrinal matter was not significantly vital to determine such an appointment. The vote seemed to say that the appointee's apparent agnosticism or unbelief at this point was not burdensome to the great majority of the duly elected commissioners.

Of these two questions, the discussion of the Virgin Birth won less unanimity than the discussion of birth control. For American Presbyterianism it was a sad day.

END

THE REFUGEE PROBLEM AND OUR CHRISTIAN OBLIGATION

The heart of the Western world goes out in sympathy to the great mass of refugees from Communist terror. Hundreds of thousands, chiefly from Soviet Russia's Western satellite nations and Red China, have sought freedom. Now within recent weeks a fresh, pitiful group of 10 thousand Tibetans have been added to the exodus. The end is not yet.

The brunt of the escapee problem is borne by European and South Asian nations, but America is doing her share. We have received many thousands into our homes and communities and, at the world level, are furnishing most of the money for food, medicine, cloth-

ing, and shelter. The United States escapee program, initiated in 1952 to provide supplementary care and resettlement assistance to refugees immediately upon arrival in the countries of first asylum, registered approximately 33,000 new escapees during 1958 and had more than 40,000 under care from month to month. The program also assists these unfortunate people to resettle in overseas countries.

The soul of liberty-loving America always responds generously to world needs wherever they are found. Aliens though the unfortunate refugees may be, speaking strange languages or holding different philosophies of life, Americans see them as fellow human beings seeking liberation from oppression and the enjoyment of their rights in the society of free men. Many private agencies have been organized to assist in meeting grave needs, and the United States government has in many ways nobly discharged its obligations.

The churches in America are being Good Samaritans in this situation, though too often failing to give their aid in the name of Christ, and to witness for the redemptive Gospel. Church cooperation with government agencies perpetuates and extends state involvement in welfare work and risks making churches simply the agencies of government activity.

The human race is self-exiled from the Redeemer, and the refugee problem really mirrors this deeper spiritual predicament with which the churches alone can effectively grapple. In these times Christians need to express generous compassion which reaches the body without neglecting the soul. As appeals come for aid we should open our Bibles at Matthew 25 and on our knees decide what we will do as individual Christians and as churches, remembering the promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

END

BEYOND CHRIST'S CROSS STANDS THE RESURRECTION

A well-known national television entertainer tells of taking her daughter to a Roman Catholic church. They seated themselves near the front, and the little girl began studying a large crucifix. She ascertained it was Jesus hanging there and then asked, "Can't he come down?" After pondering her mother's negative reply, she suddenly cried out, "Jump, Jesus! Jump, Jesus!"

The poignant story carries its point. A child sensed the incompleteness of the message of the crucifix. The Cross cannot properly be divorced from the Resurrection. And when a church's imagery is weighted to the point where the Christ of the cross in practical effect tends to conceal the Christ of the manger and the Christ of the empty tomb, when this division of Christ takes place, then it is time for someone to cry out. "For out of the mouths of babes . . ."

END

EUTYCHUS and his kin

FLIES OR ANTS?

Our patriotic picnic was over, the crowd had left for the lakefront and the ball diamond, and I remained, a sluggard among the ants. These regimented hymenoptera, with their proverbial industry, were transporting cake crumbs to their colony headquarters. My observations were interrupted as I drove away a fly which had buzzed up from a puddle of root beer to light on my nose.

John Ruskin once wrote a tribute to the fly as the freest, most republican (I suppose we should say, democratic) creature on earth. He contrasted the fly's impudent individualism with the instinctual slavery of the ant. Our bandstand orator of the afternoon had described communism as anthill collectivism. He too preferred the fly life.

I had supposed that Ruskin's dry admiration for the fly was an expression of nineteenth century individualism. He also observed once that no human being was ever so free as a fish. (Since fish can catch flies and flies fish, so that we have both flying fish and fly fishing, it is difficult to decide which is the better symbol.) It now appears that the fly should be cast in a symbolic role in this century also. What is more existential than a fly buzzing against a window pane? Perhaps the beatnik fly in a lamp globe!

Are we to choose, then, the liberty of the rebel fly, or the burden of the adjusted ant? As I swatted at the fly that had returned to my cheek, I decided for the ant. Anthill conformity is probably not at all confining for ants, and its efficient pattern is far more satisfying than droning meaninglessness.

Or is there a better candidate for Insect of the Century?

Pastor Peterson came back from the ball game with a sprained ankle and rescued me from my musings. He pointed out that it is not surprising to find all insect analogies to be one-sided caricatures of human life. True human freedom is the liberty of the sons of God. The real liberty tree grows beside the stream of grace from God's throne. Any view of liberty that ignores God becomes inhuman license or slavery; men live like ants or die like flies.

EUTYCHUS

FAKERY AND SHAME

Your article "Fake Degrees in the Pulpit" (May 11 issue) has done a real service to the cause of Christ. Dyrness' statement, "With shame we must admit that our conservative brethren in the ministry are more susceptible to worthless degrees . . .," should really disturb the evangelical conscience. Besides correcting the doctrine of the liberals, your magazine should continue to Christianize the ethics of the conservatives. . . . Your prophetic voice will continue to be really prophetic if it is heard in a prophetic way in its own camp. FRANK H. EPP
The Canadian Mennonite Editor
Altona, Manitoba

Such . . . articles . . . will discourage honest, sincere men and women from falling into the trap of "buying a degree." And it will perhaps close up some of these fraudulent institutions. . . .

WALLACE W. THURMAN
First Presbyterian Church
Ava, Ill.

While I am in full sympathy in cracking down on the diploma mills and fraudulent schools, would it not be worth while if Dr. Enock C. Dyrness would take a crack at the unearned doctor's degrees given by accredited institutions for other reasons than that of merit.

AUSTIN G. MCCOIG
Northside Methodist Church
St. Petersburg, Fla.

The University of London informs me that after one has taken his bachelor's degree in residence there, he may then qualify for his master's or doctor's degree through off-campus study. I understand this is also done in many other countries. If it were done here by our recognized institutions, would not these fraudulent schools disappear for lack of patronage? Should higher education be reserved for only those who have sufficient time and money to leave their employment and families and go back to school?

ELMAN H. ROY
East Liverpool, Ohio

I should like to commend you heartily for two very relevant articles, "Christ and

the Campus," and "Fake Degrees in the Pulpit."

Roger Hull, Jr. did voice great and timely convictions and his words are tremendous. But I cannot share altogether the pessimistic view that a large majority of college students are indifferent, or a great deal more indifferent than their parents back home. Each year since the existence of our all-student congregation we have averaged at least a 40 per cent Sunday worship attendance of the total on our rolls, and each year we have received new Christian commitments through baptisms and confirmations of students. Furthermore, the attendance of student officers at our monthly chapel council meetings is as good or better than the attendance of council members of town parishes I have served. Since my ministry here is but one scholastic year, I can cite these examples without becoming suspect of drawing any attention to any personal success.

R. F. REHMER
University Lutheran Chapel
Purdue University
West Lafayette, Ind.

BIBLE AND PUBLIC SCHOOLS

My three grandchildren will be returning soon to the public schools here after two years in the Government schools in Europe, to be told that their grandparents are intolerant, stupid, bigoted, and otherwise incapable of their proper guidance and training. I would like to have it explained . . . why they are required by law to attend a school which bans the Bible. . . . The public school system was doomed when teaching of the Bible was prohibited.

MRS. M. D. HAWKINS
Washington, D. C.

PERSPECTIVES OF THE KIN

The age we live in demands that laymen in the scientific professions develop a knowledge of the philosophy of Christianity—of theology—in order to find meaning for what they have accepted pragmatically by faith. It is in just this position that your periodical comes. Not all is acceptable or agreeable, but all is provocative. . . .

The "letters to the editor column" has opened my eyes to the narrow-minded

bigotry of modern Christendom and has shown me the necessity of tolerance about minor differences.

I wish I could honestly state that I read the various medical publications that come to my desk with as much avidity as I devour . . . CHRISTIANITY TODAY. Vancouver, B. C. D. O. ANDERSON

No matter how many Eutychuses there may be, it would be nice if all your correspondents of differing schools would observe the simple rule of Christian courtesy.

WILLIAM A. REVIS

Charlottesville, Va.

I am 19 years old. . . . I first came into contact with your magazine when I babysat for my pastor. . . . I was really impressed by the articles I read, and I read all his old copies. The issues are so well put and really make their points clear. I thought you might appreciate knowing that your magazine appeals to teen-agers such as I. . . . Enclosed please find \$5 for a one year's subscription. . . . Winton, Minn. MARGORIE OKSTAD

I am now reading (for second time) *Religion without Revelation* by Julian Huxley. I live at Penney Farms . . . , where we have 20 breeds of Protestantism and nobody really doing any thinking. I am 92 years of age and have lived with a Bible in my hands all the time. I now think most of my teaching and preaching all these years has been erroneous. . . . The above . . . will furnish something of a reason . . . why I do not subscribe to your really excellent sheet. It is trying to prop what seems to me is a really lost cause.

Penney Farms, Fla. H. T. SUTTON

I want to thank you for the contents of CHRISTIANITY TODAY which, in my opinion, is the best paper of its kind published in America today. . . . We Presbyterians, of course, have our denominational paper which is tops in its field, but you are covering a far wider and more general area and are doing it magnificently.

HAROLD F. BRANCH

Grace Presbyterian Church
Kansas City, Mo.

CHRISTIANITY TODAY is filling a precise need in the evangelical world of thought and doing it very precisely.

WILLIAM WISEMAN

The Presbyterian Church
White Plains, N. Y.

Your paper is the only one outside of

my denominational literature that I read. . . . Much good can come from articles and material contributed from different denominational sources.

Hope Lutheran E. H. ZACHARIAS
Muskogee, Okla.

I've never found such an unbiased . . . magazine, denominationally speaking. Baytown, Tex. HELLEN C. NELSON

I have been valiantly struggling against a subscription to "another" religious journal. With your March 2 issue my will to resist has been completely demolished! Please . . . enter my subscription to the most helpful and exciting religious publication in this country today.

JAMES C. DICKERT
Reformation Evangelical Lutheran Ch.
Lancaster, S. C.

Excellent publication . . . , particularly your . . . issue of . . . March 16. . . . God bless your testimony against the many watered-down pseudo gospels of "liberal" (?), "modernists" (?), who are enslaved and ancient unbelievers. . . .

WALTER T. KOCH
The Lutheran Church—Missouri Synod
St. Louis, Mo.

I am now eighty-seven years of age, and have been in the Baptist ministry over sixty years, but I have never read a paper that contained so many wonderful messages that can be accepted by evangelicals of so many denominations.

Shreveport, La. J. P. DURHAM

To truly glorify God we must be careful to print only . . . what really is true to his Word in Scripture, and as you know most people today will not tolerate this—they demand the Arminian heresy, the denial of the true God who "will have mercy on whom he will have Mercy."

Dundalk, Ont. NORMAN CASWELL

I find your magazine pertinent and stimulating. I am frank to tell you that it seems to me there is a bias toward Calvinism and against Arminianism, or Wesleyanism.

JOHN E. RILEY
Northwest Nazarene College President
Nampa, Idaho

I do not enjoy reading your magazine. . . . At the very best it is 99% chaff in my opinion. . . . I am Pentecostal and I do not go for dead formalism or intellectualism. I would rather be a fool on fire than a scholar on ice.

CHARLES E. VAN WINKLE
No. Bonneville, Wash.

I want to know more about orthodox Protestant Christianity since I myself aspire to the Catholic priesthood. . . . We stand united in our mutual recognition that the Scriptures are definitive because they have, in a real sense, God as their Author. . . . Particularly interesting to me was the editorial "Theology in Ecumenical Affairs" (Feb. 16 issue). There can be real unity in Christ only if that unity includes unity in truth. Ecumenical discussions with those who do not subscribe to this fundamental principle are impossible, as you . . . so clearly stated.

Greencastle, Ind. GORDON WAGONER

Strange as it may seem to you, Billy Graham is far from being God, and the Bible is far from being the Word of God. Bucyrus, Ohio R. T. LOWMAN

• Billy Graham, of course, has never claimed to be God, but he has honored Scripture as the Word of God written as did Jesus (John 10:35) and the apostles (I Thess. 2:13).—ED.

I appreciate your doctrinal soundness, spiritual depth, interesting news, and helpful articles which are often a help in sermon building.

Dearborn, Mich. BILLY WALKER

I can truthfully say that no magazine comes to me that so completely fills my wishes for a Christian presentation of everything a minister should have to enlighten and inspire him for the great work into which he is called.

Burbank, Calif. R. G. HEDDON

From the very first issue of CHRISTIANITY TODAY, I have read and enjoyed the magazine thoroughly. After joining the faculty of Bethany Bible College I began using it in connection with my classes in contemporary theology.

You might be interested to know that we have made a card file of the writers and the "thumb-nail" sketch of their lives which you give . . . and by so doing build a reference file which is proving very valuable.

Bethany Bible College JAMES D. RIDER
Santa Cruz, Calif.

As a seminary student I want to say that the articles in this magazine have done much to help me stand firm for the fundamentals of the faith. I think that every paper I wrote for the various theological courses, and especially my B. D. thesis, which was on Luther's doctrine of the Christian life, with special

reference to justification and sanctification, contained quotations from various articles. . . . I have a complete file of CHRISTIANITY TODAY issues, and I am amazed at how many times I go through back issues for material. For example, in preparing a series of messages on the Gospel of St. Mark, I received much help from the article dealing with Mark, especially the list of good commentaries. . . . One of the things I especially like about the magazine is that the articles are of lasting interest, and are as valuable one or two years later as they were at the time of publication. I don't honestly think I can say the same thing about any other Christian publication that I receive.

Cedar Rapids, Iowa RICHARD L. HEIM

I enjoy your magazine very much. Some of it is over my head, a little, but if I read it, later I find parts of it have registered—to my great benefit.

Corodado, Calif. MRS. WM. K. BLAIR

Your last issue just simply nauseates me. I've tried to read the magazine—but now am convinced it does me more harm than good.

W. E. TOWNER
East Cleveland Baptist Church
East Cleveland, Ohio

I, for one, appreciate the mature adult context of the editorials, and the differing opinions I find quite refreshing.

MRS. GUY D. HOLLADAY
Jonesboro, Ind.

Forgive me for failing to take the time to thank you for the best religious magazine that comes to my desk. Your uncompromising faith in the inspiration of the Scriptures is surely reassuring in this age of skepticism and unbelief. I appreciate the very fine articles, especially those of the gifted editor.

Church of Christ DON C. GLOVER
Bellefonte, Ark.

I do not want to miss a copy of it. Many of the articles are worth the price of a year's subscription. Nelson Bell's page is worth much to me.

Sharpsville, Pa. J. E. SEAHOLM

To me, . . . "A Layman and His Faith" . . . is worth the price of the subscription . . . alone. The statements are so clear, so close to God's word, that it is a pleasure to read them.

Brockton, Mass. HERMON A. CARTER

A word of commendation . . . for Euthy-
chus and his witty penetration of the

essentially anti-Christian implications of the jargon of existentialism, Bultmannism, etc.!

The Rectory HUGH MORTON
Katonah, N. Y.

May God bless you in your continuing effort to present fundamental Christian verities to the intellectually discriminating, theologically conservative, sociologically compassionate, and spiritually humble.

KONRAD J. MODSCHIEDLER
First Methodist Church
Conway Springs, Kans.

Your magazine, for the most part, lives in the past and is very useless in coping with contemporary problems with meaningless "nice" Gospel phrases.

CLARKE B. SCHAAF
Central Congregational Church
Jamaica Plain, Mass.

I enjoy this magazine very much, but do not know how much longer I shall be able to read it. Eyes are growing dim with the years, and I have already entered the octogenarian class.

You may be interested in knowing that the first of my giant anthologies—*Christ and the Fine Arts*—now of age (21 years since it was first published in 1938), is now revised and enlarged. More than 300,000 copies of this giant anthology have been sold, and it has gone round the world in its circulation during the past 21 years.

CYNTHIA PEARL MAUS
Los Angeles, Calif.

I look forward to every issue without ever having been disappointed. It is wonder-food for an old lady who loves the Lord Jesus and who draws nearer the Heavenly Gate month by month to be so encouraged on my journey (I am 81) by the articles and editorials.

Hawkesbury, Ont. MAY E. SMITH

CHRISTIANITY TODAY has . . . done so much to deepen my spiritual life . . . , done more than any other earthly experience to lead me to near "oneness" with our Saviour.

Fairmont, Minn. J. R. NICKERSON

Your very able and high-level paper is long overdue for our field, and I read the copies . . . avidly, wishing all preachers might have this help. I am retired now, after a ministry since 1895. . . . Brevard, N. C. EUGENE R. PENDLETON

I am a charter member, and, as long as our precious Saviour tarries and permits

me to inhabit this earth, I desire to remain on your mailing list.

Phoenix, Ariz. ROBERT R. SCHMIDT

I want once again to express my Christian devotion to all who work on your magazine. Your ministry has been the main influence, humanly speaking, which has kept me from abandoning evangelicism. When I verged on losing faith in the doctrine of plenary inspiration, it was CHRISTIANITY TODAY that held me true.

Palmyra, Pa. DONALD R. NEISWENDER

Let me express to you the praise I give God for the intellectual gain and the Christian thrill which is mine with every issue of CHRISTIANITY TODAY.

San Francisco, Calif. LOUIS P. LONG

Preponderance of this-worldism of religious emotional intellectualism. . . . Berkeley, Calif. JOHN F. B. MILLER

I cannot too highly express my appreciation to all responsible for initiating and maintaining this excellent publication. How it keeps one's mind "on the stretch" and in the way of basic issues.

SAMUEL J. BAXTER
The Baptist Parsonage
Paradise, Nova Scotia

I praise God for the . . . need filled by your scholarly magazine, one of which a Christian can be proud and not feel that the Lord is dishonored by inferior workmanship.

Springfield, Vt. VERA M. BASSO

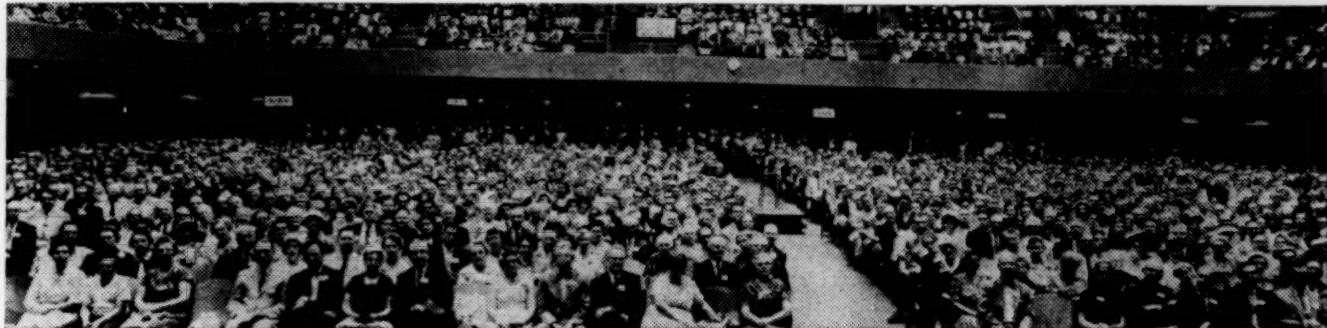
As I was bringing Senator Carlson in from the airport in a taxi, our conversation wandered across many things. The taxi driver interrupted us and displayed a large Bible that he carried in his cab and made reference to the fact that he had heard Billy Graham and Bob Pierce on the radio regularly and had committed his life to Christ, and now was actively interested in Christian things, including the regular reading of CHRISTIANITY TODAY. This is a further evidence of the extent of the influence of the paper.

J. MURRAY MARSHALL
Park Street Church Asst. Minister
Boston, Mass.

It has been a source of encouragement and enlightenment . . . and appears to be improving as time goes on. You may take that word "improving" any way you like—either in the old Scottish way of "standing the test" or "getting better."

Strathroy, Ont. S. M. SCOTT

American Baptists Support U. S. Red China Policy



Some 7,500 registrants witnessed annual sessions of American Baptist Convention at Des Moines, Iowa, this month. Dele-

gates, taking issue with NCC world order study findings, voted to back U. S. policy of denying Red China recognition.

The Fifth World Order Study Conference of the National Council of Churches urged churches to study its recommendations of U. S. recognition and U. N. admission of Red China. Cleveland delegates could hardly have suspected that their proposals would lead, in some quarters, rather to a study of the NCC and the question of its value to the churches. Some church bodies have decided that they did not require a year's study before making a pronouncement on the Red China issue. The American Baptist Convention, meeting June 4-9 in Des Moines, Iowa, was one of these.

Indeed, this lively issue provided the only extended debate of the sessions. After a number of staccato-like two-minute speeches, with delegates still wishing to speak, the convention voted narrowly, 245 to 234, in support of U. S. policy which denies diplomatic recognition to Red China and opposes its admission to the United Nations. Added to a Committee on Resolutions report which merely asked study of the Cleveland issues, was an amendment introduced by Missouri lay delegate O. K. Armstrong, staff writer for *Reader's Digest* and former congressman. Mr. Armstrong urged an immediate stand in view of impending U. N. action in September on Red China's usual try for admission. His amendment urged that recognition be withheld until Red China shows respect for human rights.

The amendment carried in face of warnings it would mean "embarrassing headlines," "condemnation of the Cleveland conference and the 'Hartford Appeal' of the NCC," and "repudiation of the leadership of Dr. Edwin T. Dahlberg," NCC president and a Baptist. Opposing the amendment: the Resolutions Committee; a new "Commission on the Initiatives for Peace," which also had simply urged study of the Cleveland issues; the convention's General Council, which had reported favorably on the

CHRISTIANITY TODAY NEWS

Cleveland findings; and the Baptist Pacifist Fellowship.

A long list of adopted resolutions revealed the convention mind in other areas as favoring: accelerated negotiations for disarmament and elimination of nuclear weapon testing, but with effective controls; total abstinence from alcoholic beverages; planned parenthood; action to combat traffic in pornographic literature; anti-inflation measures; laws curbing labor union and management corruption; opposition to gambling in all forms; a stand against commercialization of Sunday; denial of tax money to sectarian schools and hospitals; the right to ask candidates for public office to state views on church-state relations; and removal of racial barriers in all areas of life.

Elected to succeed Mrs. Maurice B. Hodge as convention president was Dr. Herbert Gezork, of Newton Centre, Massachusetts, president of Andover-Newton Theological School, thought an appropriate choice in view of a current convention campaign to raise seven and a half million dollars for Baptist higher education. Gezork ran unopposed, as did Dr. Edwin H. Tuller for the top full-time executive staff post of convention general secretary. Dr. Tuller succeeds the ailing Dr. Reuben Nelson and comes from the directorship of the convention's Council of Missionary Cooperation.

Dr. Tuller had been one of several speakers to point out to the some 3,000 delegates and 4,500 registered visitors their convention's worrisome lack of growth in membership and stewardship: e.g. American Baptist membership increased 5.4 per cent in the past 20 years as compared with the 71 per cent gain of ten other Protestant denominations in the same period.

Most nettlesome is the tremendous

growth of the Southern Baptists, part of which American Baptists feel is at their expense.

Pre-convention sessions of the Ministers Council featured a forum on the Southern Baptist "invasion" into northern territory. An American Baptist spokesman was critical not so much of Southern Baptist penetration into the North as of the Southern Baptist practice of locating churches next door to American Baptist churches which makes for "actual competition."

Steps are being taken to correct this practice, said Dr. Blake Smith, Southern Baptist minister from Austin, Texas. Dr. Smith spoke of Southern Baptist concern over a development which threatens continental Baptist unity "more seriously than the Civil War." Southern Baptist loyalty to their convention program, he confessed, has led to "unethical behavior." Differences in doctrine, culture patterns, worship forms, and ecumenical relations have created the desire of Southern Baptists who have moved north to begin Southern Baptist churches. Did you seek out these folk, "did you really want them?" chided Smith.

Speakers and literature at the Des Moines meeting probed causes of the denomination's relative immobility, ranging from lack of theological convictions on the Bible and missions to the autonomy of Baptist polity.

But Dr. Jitsuo Morikawa, director of the Division of Evangelism, had a hope. Perhaps the American Baptist Convention would be used of God, he said, to effect a reformation of the church in America "because we are weak and painfully aware of our weakness," for God has "chosen the weak things of the world to confound the things that are mighty."

F. F.

Scotch Switch

A move toward merging state-associated churches in England and Scotland stalled in Edinburgh this month. The General Assembly of the Church of Scotland (Presbyterian) rejected, 300 to 266, a plan to adopt a system of bishops as a step toward intercommunion with British Anglicans. (See also "Review of Current Religious Thought" on page 40.)

A joint committee two years ago recommended a system of Presbyterian bishops and Episcopal lay elders.

The assembly went on record as viewing the system unacceptable because it implied a denial of the catholicity of the Church of Scotland and the validity and regularity of its ministry within the church catholic.

A report of the Church of Scotland's Inter-Church Relations Committee had submitted the merger proposals as "unacceptable in their present form."

Following the vote, Dr. A. C. Craig of Glasgow University, convener of the committee for three years, announced his resignation.

"The Church of Scotland has made a switch in its policy and the church now needs a new man to take over," he said.

Craig declared that doubt had been cast on the nature of the unity to be sought between the Presbyterians and Anglicans. He appealed anew to the assembly for promotion of unity moves with other churches.

"Sacramental union," he said, "connotes far more than a mere dribbling kind of intercommunion affecting only a few individuals occasionally and in special circumstances."

Craig said that if the assembly rejected this policy it would "in effect be turning aside from the main stream of the ecumenical movement."

Christian Amendment

At a meeting in Seattle this month, the General Board of the National Council of Churches declared its opposition to a "Christian amendment."

The board passed a resolution declaring that adoption of such an amendment to the U. S. Constitution "would confuse the issues involved in the church-state separation principle" and could lead to denial of religious liberty of non-Christian Americans.

Under the "Christian amendment," perennially before Congress, a provision would be added to the constitution declaring: "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through

whom are bestowed the blessings of Almighty God."

Another board resolution asked church groups and communicants to support responsible organizations and legislative programs discouraging "arbitrary discrimination" in the hiring of men and women over 40.

During its two-day session, the General Board was reminded of a year-long "program of education and world peace" to be launched by the NCC July 1.

Religious News Service reported that the program will entail distribution of long reading lists and audio-visuals and sponsorship of training seminars.

Dr. R. H. Edwin Espy, associate general secretary of the NCC, said the "peace project" will be undertaken by four commissions of the NCC Department of International Affairs in cooperation with social action units of the council's 32 constituent denominations. He added that the commission will deal with four broad subjects: power struggle and security in a nuclear space age, overseas areas of rapid social change, changing dimensions of human rights, and international institutions and peaceful changes.

"Special consideration," he said, will be given findings of the Fifth World Order Study Conference held last fall in Cleveland, where the project was initially made public.

A message of Cleveland conference, sponsored by the NCC Department of International Affairs, recommended U. S. recognition of Communist China and its admission to the United Nations. Although refusing to refer to the Cleveland findings as "official policy," the NCC is nevertheless promoting their distribution.

Tactical Errors?

Attendance at the New York City United Protestant Evangelistic Rally at St. Nicholas Arena May 13-15 was "rather unsatisfactory," according to the Rev. Richard L. Francis, chairman of the committee on arrangements for the Protestant Council of the City of New York.

The three meetings addressed by Dr. Harry Denman, guest evangelist, drew slightly more than 1,000 persons per night.

Rain on the opening night got the series off to a slow start, but Francis attributed most of the failure to several "tactical errors." He said there should have been (1) more thorough preparation in local churches, (2) borough rallies to precede city-wide rallies and (3) a Sunday evening opening followed by series of nightly meetings extending at least a week.

Unitarians and Unity

Unitarian churches responding to a nation-wide plebiscite are reported to favor merger with the Universalist Church of America by a margin of three to one. The majority of Universalist churches also reported in favor of merger, but opponents said scarcely one-sixth of the communicants of both bodies had voted. Voting results were released last month just prior to the American Unitarian Association's annual meeting.

The two bodies will hold a joint conference in the fall to vote on a merger which would bring together 105,000 Unitarians and 75,000 Universalists.

No Dictation

Delegates to the 16th annual convention of the Conservative Baptist Association of America voted to leave up to each member congregation its treatment of the race relations problem.

Officials explained that "this is in keeping with our belief that a church's national organization should not dictate blanket principles to its individual churches across the country."

Dr. B. Myron Cedarhold, general director, reported that the association now comprises 976 churches in 39 states.

Meeting in Cincinnati with the association were the Conservative Baptist Home Mission Society, which maintains 91 missionaries in 17 fields on the North American continent, and the Conservative Baptist Foreign Mission Society, which now has 375 missionaries serving on 13 foreign fields.

Dr. Vincent Brushwyler, general director of the foreign mission society, told 1,200 delegates that "unless God miraculously intervenes with revival on a worldwide scale, Christians are engaged in a losing battle from the standpoint of statistics." He added:

"A most generous estimate would indicate that not more than two million are won to the Lord in any year throughout the world."

Goal: Every Language

The American Bible Society distributed a record number of Scripture portions last year, according to a report made at the group's 143rd annual meeting in New York last month.

The world-wide distribution total—16,629,486—included more than a million complete Bibles.

Dr. Eugene A. Nida, the society's secretary for translations, said that as of December 31, Scripture portions were published in 1,136 tongues. The total

included the complete Bible in 215 languages, New Testaments in 273, and at least one Gospel in 648.

Nida said there are still more than 1,000 languages and dialects in which no part of the Bible has yet been published.

As part of the annual meeting, commemorative parchment scrolls were presented representatives of Bible societies in Maine, Connecticut, Massachusetts, and New York. All are observing sesquicentennials of their founding.

After Australia

On Sunday night, May 31, Billy Graham flew out of Australia after an evangelistic series the like of which the continent has never seen.

In city after city attendance records were broken, unprecedented numbers came forward to register decisions for Christ, church leaders testified to a new spirit of cooperation between denominations, congregations were increased, and a great stimulus was given Christian work generally.

In the final phase of the meetings Graham followed up work of associate evangelists Grady Wilson in Perth, Joseph Blinco in Adelaide, and Leighton Ford in Brisbane.

In Perth the two Graham meetings drew a combined attendance of 65,000, largest in the city's history. During the eight days of the crusade more than 100,000 attended, out of which more than 5,000 made commitments to Christ.

In Adelaide Graham addressed the largest initial crusade crowd of his ministry: 65,000. Weekday meetings which followed saw crowds of 35,000 and 45,000. Some 8,500 commitments were counted during the final three meetings.

Another record crowd was on hand in Brisbane, where Graham held his last Australian rally before some 80,000.

The Australasia crusade was witnessed by an aggregate of 3,250,000 of whom 142,000 recorded decisions for Christ.

Can it be said that revival has begun in Australia? It is early yet to give a final answer. A preliminary observation is that the impact of the crusades varied from place to place. The greatest impact was in Sydney, where there was wholehearted support from strong churches. While strong support came elsewhere as well, no other city in Australia has as many powerful evangelical elements. The situation thus made for more thorough preparation in Sydney. With more people praying and working, the results were greater. Church life was correspondingly enriched.

L. M.

Reaching Japan

A World Vision-sponsored crusade in Osaka, Japan, drew an aggregate attendance of 96,200 and saw 7,467 record decisions for Christ.

Dr. Bob Pierce, World Vision president, spoke nightly for three weeks in Osaka's Festival Hall. The crusade had the support of 400 churches in the Osaka-Kobe-Kyoto area.

The climactic closing service saw more than 9,800 converge on the scene. Among the more than 5,000 who stood outside, unable to enter the jammed auditorium, 407 responded to the invitation and joined 406 who had been seated to make commitments to Christ.

(For another report on Christian activities in Japan, see page 33.)

Red Atrocities

The House Committee on Un-American Activities released this month the full text of a consultation with five natives of the Red-dominated, Chinese-Korean mainland revealing persecution of Protestants behind the Bamboo Curtain.

(The House Committee on Un-American Activities has been the target in recent months of some leading churchmen who signed full-page advertisements in influential newspapers urging abolition of the committee.)

The holder of a Princeton seminary master of theology degree, the Rev. Samuel W. S. Cheng, testified that between 1949 and 1958, some 140,000 Christians had been killed on the Chinese mainland. Another witness told of a lady evangelist who was tied between two horses which were sent running in opposite directions. Still another described how, in order to get information, the Communists pour water into the mouths of victims until their stomachs swell.

The descriptions represented sworn testimony under questioning by Richard Arens, staff director of the House Committee on Un-American Activities. Here the witness tells of Red "theology":

ARENS: Do these churches [on the Communist mainland] preach the Gospel of Christ?

CHENG: No.

ARENS: What do they preach?

CHENG: At best they preach modernism; Christ the model for all humanity. They take away the divinity of Christ and point out he was a good carpenter, a good example for the working people to follow. At the worst they substitute Lenin the Father, Stalin the Son, and

Mao Tse-tung the Holy Ghost, for the triune God of the Christians. They have completely changed the Christian faith. Where Christian teachings fit in with Communist aims, they are retained. Where they do not, they are eliminated.

The five witnesses came to Washington while on a tour of the United States under sponsorship of the American Council of Christian Churches in cooperation with the International Council of Christian Churches. All now live in free territory. They learn of mainland conditions chiefly through refugees. Cheng is superintendent of the Gospel Friends Mission in Taipei.

Arens asked the Rev. Shih-Ping Wang, East Asia director of the Baptist Evangelization Society International, whether the Communist system raised the morality of the people. This was the reply:

"No. There is no morality. 1. There is no morality because the love of the family is taken away. 2. There is no honesty and respect among men or between men. There is no human dignity, they are all like animals. 3. There is no guilt associated with the murder of individuals for the improvement of the state. 4. There is no prostitution on the mainland in the communes because there is no man-woman relationship except the sanctioned two hours a week granted by the government. In Communist Party circles, a woman must submit herself to any party member who desires her favors. If the woman refuses a party member, she may be thrown into jail or stripped and nailed to a wall until she dies. Another punishment is to cut the breasts off the woman who refuses."

"They slapped our faces, kicked our bodies, and poured cold water on our heads," recalled the Rev. Peter Chu Pong, now general secretary of the Hong Kong International Christian Leadership.

Do the true Christians in the large cities attend the propaganda churches?

"They stopped attending," according to the Rev. Tsin-Tsai Liu, pastor of the Gospel Baptist Church in Taipei. "If it becomes known that they are true Christian believers, they are not allowed to take an active part in the church."

Kyung Rai Kim, a newspaper editor in Seoul, gave his views on policies toward Oriental communism as follows:

ARENS: What effect would the diplomatic recognition of Red China and its admission to the United Nations have on Southern Korea?

KIM: We are against it. We Korean people in the Korean churches know what communism is. Many American

Christian leaders do not know what communism is.

ARENS: Politically, militarily, what would the effect be on Korea, Southern Korea, what would happen, do you think, if the United States were to diplomatically recognize Red China and Red China were admitted to the United Nations?

KIM: If the United States recognized Red China, it would be oppressing to the free nations. Indirectly it would tend to work towards the recognition of Northern Korea, which would have a very bad effect on our country, bringing about its permanent division. It would be an open door for the Communist agents.

Jungle Bound

Language remains the greatest obstacle in presenting the Gospel to the Auca Indians of eastern Ecuador. So says Mrs. Elisabeth Elliot, widow of one of the five missionary men slain by the Aucas more than three years ago. Mrs. Elliot

MISSIONARY ENTERPRISE

established an initial contact with the savage tribe last fall and has been living in their jungle intermittently since then. She visited Quito last month during a four-week rest after her latest, three-month stay with the Aucas. During the Auca stay, she had the company of Miss Rachel Saint, a linguist and a sister of one of those slain, who said she would not come out of the Auca settlement until next month.

Mrs. Elliot said they are finding pronunciation extremely difficult. Syntax appears to be very complicated, she added. The Aucas seem to leave out words necessary to establish proper antecedents.

Nevertheless, she said, some of the tribes people appear to be learning much.

Mrs. Elliot declared that the most important prayer request in behalf of the Auca project was "that we might be able to manifest the life of Christ to these Indians and in the way Indians will understand, even before we have an acceptable command of the language."

Wide publicity given the Auca work has resulted in numerous gifts. Mrs. Elliot said the financial needs were limited in that the scope of the work was small. She asked that interested parties channel contributions to other projects where immediate needs are more urgent.

Early this month, Mrs. Elliot and her four-year-old daughter headed back for the tribe. Mrs. Marjorie Saint, another Auca widow, also planned to enter the tribe for a short visit.

REFORMED FAITH COMMEMORATES FOUNDING

A variety of observances are being held to mark important anniversaries associated with John Calvin, French-born founder of the Reformed tradition followed by more than 40,000,000 Christians over the world.

CALVIN AND ECUMENISM

Among highlights: — The World Presbyterian Alliance dedicated in Geneva the newly-restored Calvin Auditorium, historic church where Calvin and other Reformation leaders preached and taught.

— Summer-long nightly performances of a "Festival of Sound and Light" were inaugurated at the site of Geneva's Reformation Monument.

— Pilgrimages were made to the Noyon, France, birthplace of Calvin, and to his home in Paris.

— The French Reformed Church commemorated its fourth centenary at a synod in Paris.

— A Roman Catholic newspaper in Geneva published a special supplement to help celebrate the occasion.

This year marks the 450th anniversary of Calvin's birth and the 400th anniversary of the final edition of his *Institutes of the Christian Religion*, a now-famous work which represented a thorough, organized compilation of Calvinistic convictions. Geneva University also is observing its fourth centennial this year, having had its beginnings with the Calvin Auditorium.

The Geneva celebrations drew thousands of people from many countries. Some 5,000 gathered for a May 31 rally in front of the Reformation Monument, a wall set off by statues of Calvin and such other Reformation leaders as John Knox and Theodore Beza.

The service was followed by a mass picnic for hundreds of Protestant families in a giant exhibit hall.

Proceedings were relayed over Eurovision, a network of national television systems, to five European countries.

The "Festival of Sound and Light" was inaugurated the same evening. Concealed spotlights illuminated the statues of the Reformers while choral and orchestral music filled the night air. A voice reviewed the role of Calvin and his work.

On the following day, the Calvin Auditorium was rededicated with solemn, yet simple ceremonies witnessed by church dignitaries, civic authorities and university professors. A message was read from Dr. John A. Mackay, president of the World Presbyterian Alliance, which said in part:

"In the name of many millions of fellow Christians in the world-wide family of the Reformed and Presbyterian Churches, let me express our united gratitude and joy for the restoration of the historic shrine of Reformed Christianity.

"May the rededication of this sacred edifice, where the Christian faith was taught and Christian worship conducted 400 years ago, become the occasion for the spiritual renewal of all our Churches, and, through the grace of Jesus Christ, the great Head of His body, the Church, may a fresh consecration of us all to the service of the one Gospel and the one Church lead all Christians everywhere to pursue the unity and perform the mission of Christ's Church Universal."

In Paris, the National Synod of the French Reformed Church commemorated the historic synod in 1559 at which their own church was organized on a Calvinist basis. On hand for the three-day session were delegates from English, Swiss, German, Dutch, and American Reformed churches, as well as Anglican and Orthodox representatives.

Pilgrimages to Calvin's birthplace viewed a special exhibition of Protestant historical documents on display at the Noyon museum. Calvin was born July 10, 1509, and died May 27, 1564.

Le Courier, Roman Catholic newspaper published in Geneva, came out with a special supplement to commemorate the 400th anniversary of the University of Geneva. In a leading article, Father John of the Cross Kaelin, chaplain to the Catholic student center at the university, said Catholic participation in the anniversary celebrations might appear surprising, but only at first sight.

"It would certainly have been inconceivable for our forefathers of the sixteenth century," he said, "that we should associate ourselves without mental reservations with the celebrations commemorating the foundation of an institution whose origins go back to Calvin."

"However," the priest said, "it is the times that have changed."

"In fact," he added, "our university today possesses a status of neutrality, positive and open, without in any way disowning a past with which it has a living link through its [Protestant] faculty of theology."

The priest stressed the importance of the Catholic center in the university "through which the Church mainly expresses its presence and responsibility toward the 600 to 700 Catholic students."

Ecumenical Emphases

Thirty-three Presbyterian and Reformed leaders used the Calvin anniversary occasion to promote the ecumenical movement. In an "Address to Our Fellow Christians After 400 Years," they issued a new call for Christian unity which caused a leading newspaper to observe that it "seemed to portend a major shift in the Calvinist tradition."

The appeal for unity came in a statement released in New York by the United Presbyterian Church in the U. S. A. Those who signed the statement represented some 21 countries.

"Churches, like people, cannot be themselves until they are each other's," the statement declared. "Apart from our brothers in all branches of the Church Catholic, the Presbyterian and Reformed Churches cannot fulfill their obedience to the Lord Jesus Christ."

The message emphasized that "we ourselves are ready to accept all invitations from sister Churches to that comparison of opinion and experience in which Christians submit themselves afresh to the Lord of the Church."

"And we issue our own invitations to all who would with us put their traditions and systems under the judgment of Christ, seeking His correction, and ready to relinquish what He does not approve," it said.

"If separation from Christians with whom we disagree be sin, what shall we call our ignorance of, and unconcern for, Christians of our own family?" the statement asked. "We who confess the unity of the whole Church in Jesus Christ have no excuse for the turbulence and rancor we have too often loosed in the Church. So we pray that the same grace which can cover our offense will lead us toward the reconciliation, reunion, and renewal now in course."

The New York Times added this interpretation to a news story of the statement:

"The leaders said they were speaking for themselves, and not for their several churches, but the message seemed to portend a major shift in the Calvinist tradition."

"John Calvin had no penchant for a world-wide reunion of churches. Yet many of those who signed the 'address' are leaders of the ecumenical movement within Protestantism."

"For example, Dr. Eugene Carson Blake, who headed the committee that drafted the document, is not only chief administrative officer of the United Presbyterian Church in the U. S. A., but is

also an official of the World Council of Churches."

Others who signed the statement in addition to Blake included: Dr. John Baillie, a president of the World Council of Churches, and Dr. James S. Thomson, moderator of the United Church of Canada.

Drafting of the statement was initiated last summer, prior to the announcement by Pope John XXIII of a forthcoming Ecumenical Council, and consequently makes no reference to it.

Question of Meaning

Few Vatican announcements have caused as much discussion in Protestant circles as the notice of an Ecumenical Council. In the case of Dr. W. Ralph Ward, minister of Mt. Lebanon (Pa.) Methodist Church, it provided material for a sermon entitled "What An Ecumenical Council Could Mean."

Ward said the Pope has never consented to formal discussion on unity with Protestants.

"What is striking about the Pope's call for an Ecumenical Council is that this is the very emphasis which, in the past half century, has come forth in the world-wide Christian movement," Ward said. "But never officially has the Catholic church responded to the slightest degree."

The minister added:

"It was in January of 1928 that Pope Pius XI, in answer to a question as to whether it was lawful for Catholics to be present at or to countenance the confer-

ences, gatherings, assemblies, or associations of non-Catholics which assume for themselves the name of Christian, gave an emphatic no, and in a decree which carried the stamp of papal infallibility said: 'Such efforts [that is, ecumenical] can meet with no kind of approval among Catholics. . . . There is but one way in which the unity of Christians may be fostered, and that is by furthering the return to the one true Church of Christ of those who are separated from it. . . . Let them, then, return to their Father, who, forgetting the insults in the past heaped upon the Apostolic See, will accord them a most loving welcome'. . . . If the Ecumenical Council means what it could mean, the atmosphere between Roman Catholics and Protestants could change. . . . Roman Catholics . . . could stop telling their people that it is a mortal sin for them to visit or worship in a Protestant church. . . ."

Religious Fellowships

Commissioner Lawrence G. Derthick of the U. S. Office of Education announced this month the award of graduate fellowships under the National Defense Education Act to include seven in the field of religious studies.

Derthick also reconfirmed the award of three fellowships to Emory University,

CHURCH AND STATE

announced earlier, in the field of Old Testament studies, and three fellowships to New York University in Hebraic and Judeo-Arabic studies, which will include research in Biblical archeology.

The new grants were three fellowships at Dropsie College, a Philadelphia Jewish institution, to expand its program in comparative religion; and four fellowships in the Department of Religious Studies of Brown University, Providence, Rhode Island.

The program under which the federal grants are being made is designed to encourage preparation of graduate students who are pursuing doctor of philosophy degrees with the intention of becoming college teachers. The fellowships pay annual stipends ranging from \$2,000 to \$2,400 a year for three years for the fellows, and, in addition, pay the institutions up to \$2,500 a year to defray costs of educating the student selected.

Dropsie had applied for the fellowships to strengthen its program in the teaching of Buddhism, Confucianism, and Hinduism.

Brown said the fellowships would assist in preparing potential faculty members to teach social ethics.

PROTESTANT PANORAMA

- In proportion to population, the Southern Appalachian Mountain region has more churches and fewer church members than any other region of the United States, according to a Berea College survey. Studied were 190 counties in mountains of seven states between Pennsylvania and Alabama.
- Soviet authorities are reported to have taken over St. Mary's Lutheran Cathedral in Riga, Latvia, for a "historical monument." Built in the sixteenth century, the cathedral houses one of the world's largest organs.
- Among \$235,000 in specific bequests, John Foster Dulles, the late Secretary of State, left \$10,000 to New York's Union Theological Seminary, \$5,000 to Brick Presbyterian Church in Manhattan, \$5,000 to the National Council of Churches, and \$5,000 to his second son, the Rev. Avery Dulles, a Jesuit priest.
- More than 200 students took final examinations in Washington in the first Bible course ever offered via television for college credit. Most of the students who watched hour-long Saturday lectures passed the course and received two hours of credit applicable toward a degree at American University, a Methodist school. The course took up the life of Christ.
- John M. Cabot, nominated to succeed Mrs. Clare Boothe Luce as ambassador to Brazil, is a Protestant. Mrs. Luce, former ambassador to Italy, is a Roman Catholic. Dempster McIntosh, a Protestant, has been nominated to succeed Cabot as ambassador to Colombia.
- The Federal Communications Commission authorized Moody Bible Institute to operate a 47,000-watt, non-commercial FM broadcasting station in Chicago.
- A nation-wide survey conducted by the research and survey department of the Methodist Division of National Missions indicates that three out of five of the denomination's ministers work 50 to 69 hours a week, while one out of ten works 80 hours or more.
- Under a new birth control policy, employees of Pennsylvania's Department of Public Welfare must refer clients on matters of conscience to their minister, priest, or rabbi. The new policy was adopted after state Attorney General Anne X. Alpern ruled that the department was within its rights in considering birth control for persons on relief when no religious objections were involved.
- More than 150,000 children marched in Brooklyn's annual Sunday School parade which marked the 130th anniversary of the Brooklyn Sunday School Union. Smaller parades were held in Queens. Public elementary schools were closed in both boroughs.
- An American missionary couple who belonged to the Evangelical Lutheran Church, Mr. and Mrs. L. E. Reinertson, were killed in an automobile accident this month in Johannesburg, South Africa.
- Christian Men, Incorporated, released results of a survey this month which cited "less amateurish organizational pretending and more inspirational worship activities" as current church needs. The study was made through questionnaires completed by 400 men in seven church groups in Lubbock, Texas.
- The Navy this month gave a citation to a Gordon Divinity School student who as an aeronautical engineer led development of the aerodynamic design of the "Terrier," the Navy's first operational surface-to-air guided missile. E. Arthur Bonney, 40, left the Applied Physics Laboratory of Johns Hopkins University last fall to enroll at Gordon because he said "it was the calling of the Lord."
- The District of Columbia now has 451 Protestant churches, 41 Roman Catholic, and 7 Orthodox. There are also 16 Jewish synagogues, 1 mosque, 1 Buddhist and 1 Hindu house of worship. In metropolitan Washington, which has a population of 2,200,000, there are 1,251 places of worship, according to a census taken by the Council of Churches of the National Capital Area.

Congo Cohesion

January's tumultuous and tragic rioting which scarred the beautiful Belgian Congo capital of Leopoldville has not been erased entirely from the visitor's view nor forgotten by those who witnessed police measures employed. Upon both European and African circles, however, has settled a period of temperate concern for faithful application of royal

CONTINENT

OF AFRICA

and parliamentary declarations outlining steps toward independence. The speed-up toward self-government in territories and provinces, probably issuing in legislative and judicial autonomy during 1961, has boosted all the missions in their varying procedures toward passing to the indigenous church bodies full control of ecclesiastical affairs. Marked sentiment exists for development of the unity of churches already vaguely declared for some years under the device, "The Church of Christ in the Congo."

[Several missions, reluctant to cooperate in the inclusive program of the International Missionary Council, plan an evangelical seminary just north of Stanleyville. Sponsors include the Africa Inland and the Unevangelized Fields missions, plus the Evangelical Free and Mission Covenant churches.—ED.]

This cohesion of mission-directed regional church bodies is now clearly expressed by participation since 1957 of African church delegates in annual plenary sessions of the Congo Protestant Council. It is expected that this formerly all-mission constituted council will become progressively dominated by Congolese delegates until it will serve as the forum for whatever expression the Africans will agree to give to their aspirations for spiritual unity in Christ. Of the 45 Protestant missions in the Congo and Ruanda Urundi, most belong to the council, and all the others, excepting Seventh-day Adventists, are associated or related by some financial support.

Problems and plans relating to primary and secondary education, still largely confined to Catholic and Protestant missions, and to the acute need for more and higher seminary-level training of Africans for the ministry assume an even larger share of the cooperative effort of mission and church leaders. More educational personnel with pedagogical competency and fluency in the French are needed everywhere in the Congo field. Several of the larger American and English missions (Methodist, Presbyterian, Disciples of Christ, Baptist) are seriously explor-

ing for the creation of one *faculté de théologie* related to, and accredited by, the one State University, located at Elizabethville. The project may largely depend upon aid already asked of a Rockefeller fund administered under the International Missionary Council.

L. A. MCC.

Biblical Basis

Affirmation of biblical authority provides the basis for a joining of forces the extent of which reportedly has no precedent in the 100-year history of Japanese Protestantism.

Occasion of the cooperation is the Japanese Protestant centennial observance, to be highlighted by meetings of many groups throughout the islands. (See *CHRISTIANITY TODAY*, April 13, 1959, issue.) One feature of the commemoration will be a series of October conferences to be sponsored by a specially-constituted centennial committee.

Dr. W. A. McIlwaine, veteran Presbyterian missionary and committee chairman, declared that about one-third of all Japanese Protestant ministers and missionaries are behind his group's program. This represents, he claimed, the most extensive cooperation ever achieved within the Japanese Protestant community.

Basis for cooperation is belief in the following statement: "I believe that the Bible is the fully inspired, infallible Word of God, the only rule of faith and practice."

Speakers for the centennial conferences will be Dr. Roger Nicole, Professor of theology at Gordon Divinity School, Dr. Edward J. Young, professor of Old Testament at Westminster Theological Seminary, and Dr. Oswald J. Smith, pastor emeritus of the Peoples Church in Toronto.

Another feature of the centennial year will be a crusade scheduled for September 16-October 4 in Fukuoka with evangelist David Morken, associated with the Billy Graham Evangelistic Association. After the Fukuoka meetings, Morken will conduct five other crusades in principal cities of Kyushu province.

Episcopacy and Union

Having hurdled to their satisfaction the problem of historic episcopacy, leaders of the two largest Protestant bodies in India are promoting a three-point merger program.

Talks have been going on for 10 years between the federation of Evangelical Lutheran Churches in India and the Church of South India, a union of Angli-

cans, Congregationalists, Methodists and Presbyterians. By 1956 a commission of the two bodies had drafted agreed statements on the law and the Gospel, the doctrine of election, the relation of creedal and confessional statements to the being of the church, and the doctrine of the Lord's Supper. Then came the impasse: what to say of the historic episcopate.

Talks were deadlocked for more than two years. Then, earlier this spring, a joint commission of the two bodies met at Bangalore and finally agreed that "the presence or absence of episcopacy ought not in itself to determine the relationship of one church with another."

The commission recommended (1) closer altar and pulpit fellowship, (2) preparation of a common catechism, and (3) the drafting of a constitution for church union.

The Church of South India has more than 1,000,000 adherents, while the Lutheran federation represents 10 Indian churches with a combined membership of about 653,300.

Report from China

The woman stood before the assembly with a furrowed brow beneath her wide-brimmed straw hat. "We should pray daily for Christians in China," she said, and the crowd about her knew she understood whereof she spoke. The woman was Miss Helen Willis, a Canadian Brethren missionary who had just been expelled from Communist China. She was addressing the Missionary Prayer Fellowship in Hong Kong last month, only days after her arrival from behind the Bamboo Curtain. Here is the gist of her remarks:

She had operated a Christian book shop in Shanghai until last fall. Authorities finally closed the shop, charging that

Miss Willis helped anti-revolutionaries.

Many Christians still stand firm for the Lord in the face of restrictions. Many of these had secretly brought her such scarce items as eggs, pork, fruit and vegetables.

Many pastors and Christian workers are imprisoned. Forty arrests were made following the closing of a single seminary. Private prayer is forbidden.

China's most outstanding pastor, Wong Ming Tao, faced trial but his life was blameless. He underwent tremendous pressure in prison. Two men placed in his cell interrogated him day and night. Finally, his mind gave way and he signed a confession. He was subsequently released from prison, and his mind became normal again. Realizing he had signed a lie, he told authorities the statements were not true. "If they are not true, you must return to prison," was the reply. Wong Ming Tao and his wife were reportedly in jail again as of the day Miss Willis left China this spring.

Government education begins in nursery school with children two years of age! Young people are taught that there is no God. The only Christian teaching comes from believing parents.

Last September, the government reduced some 150 Shanghai churches of all denominations to 20 state churches. Sermons became mere political addresses. "Love your country; love your church" became the motto. Chief target of propagandists: The China Inland Mission.

Miss Willis concluded her account with a confident reminder: "The church is still the Lord's." She left Shanghai with the words of a Chinese Christian ringing in her ears. He had come to the railroad station to see her off despite her urgings that he not make himself known. His parting words: "We are still looking for that revival."

PEOPLE: WORDS AND EVENTS

Deaths: The Rev. Franklin Claude Spurgeon, 56, general secretary-auditor of the African Methodist Episcopal Zion Church, in Philadelphia . . . Lutheran Bishop Simon Schoeffel, 79, in Hamburg, Germany . . . Dr. Florence Mary Fitch, 84, professor of biblical literature and dean of women at Oberlin College, in Oberlin, Ohio.

Appointments: As president of Concordia Theological Seminary, Springfield, Illinois, Dr. George Beto . . . as professor of systematic theology and Christian apologetics at California

Baptist Theological Seminary, Dr. Bernard Ramm . . . as assistant professor of New Testament in the Graduate School of Lincoln Bible Institute, Lincoln, Illinois, Dr. Austin P. Benjamin . . . as pastor of the Lake Avenue Congregational Church, Pasadena, California, the Rev. Raymond C. Ortlund.

Elections: As moderator of the Presbyterian Church in Canada, Dr. Alexander Nimmo . . . as president of the Christian Reformed Church, the Rev. J. C. Gritter.

Books in Review

SHORTAGE OF MAN POWER

Vocation and Ministry, by F. R. Barry (Nisbet, London, 1958, 184 pp., 12s6d), is reviewed by Talbot G. Mohan, Secretary of Church Pastoral Aid Society, London.

The established Church in England is facing a grave crisis through the steady decline in the numbers of its ministry. The author describes the ministry as "just dying on its feet" and gives some impressive statistics to prove his statement.

During the last half century the number of clergymen on the active list has dropped from 19,000 to 15,500, while the population has increased by several millions. In 1886 there were 814 ordinations; in 1956 the number was 496, and that was the highest for 15 years. Of this number 25 per cent were over 40 years of age. The average age of the clergy today is not less than 52. To maintain our present inadequate ministry requires 600 ordinations every year. In 1957 there were 478. This phenomenon is, of course, not confined to the Church of England. The free churches, the missionary societies, and the interdenominational missions are all facing the same problem.

The author is an English diocesan bishop with unique qualifications for writing on this subject; for throughout a long and distinguished ministry he has been closely concerned with the training of candidates. He reveals a transparent sincerity and earnestness. He is no sacerdotalist with a trinitarian theory of apostolic succession. He longs to 'de-clericalize' the church. The laity must have their scriptural place—indeed the laity *are* the church and he praises the English Reformers for restoring this conception.

This book is full of wisdom, and, like everything that Bishop Barry writes, arresting, challenging, and of absorbing interest. It would seem unkind to criticize this valuable contribution to the consideration of a problem of such universal importance. But one wonders if the fundamental cause is understood, and if he concentrates on symptoms rather than on the root cause. The writer acknowledges that the majority of the population are being conditioned in an

atmosphere which is less than pagan. But has the author taken into account the fact that the church itself has not escaped infection, and that its spiritual quality has been seriously debased by the substitution of conventional Christianity for an individual committal to the claim of Jesus Christ? Spiritual destitution could be the real cause of the lack of man power.

"The church in the Victorian age," says Bishop Barry, "was rich in man power beyond dreams of avarice." This was true because the nation could then be described as one of the most religious the world has ever seen. We were a people of one Book—the Bible which was accepted as the Word of God and was expounded in the churches Sunday by Sunday. Within living memory it could be said that in many factories and workshops the main topic of conversation on Monday was the Sunday sermon. Here surely is the answer to the problem of vocations for ministry; not how we can persuade men to offer themselves, but how we may create the conditions in which they will offer themselves without much persuading. We are told that it takes 20 parishes to produce one ordinand. But there are many parishes where an evangelical ministry (which would be frowned upon as 'fundamentalist') is producing a steady stream of ordinands. A diocesan Bishop said recently, "Just when we need more and more women workers, the number offering is getting less and less," but the Evangelical College of St. Michael's at Oxford is increasing its numbers year by year. It has already added to its accommodation and is seeking further expansion.

The author's brilliant intellect makes it hard for him to accept the doctrine of assurance. He described it to the present reviewer as "wanting something to take home in a bag." His conception of 'salvation' is that of man in the mass. "Anaemic idealism has no place in the theology of the incarnation. Drains and public health matter greatly in man's pilgrimage to the Ideal City." The redemption of the social order is surely an ideal which can only be reached through the redemption of individuals. Drains are important, but if the church is busying herself with drains and neglecting the eternal welfare of the souls for whom Christ died, it is failing miserably. The

first task of the church is to persuade men to be reconciled to God.

The idea that contemporary society is different from any which has gone before can blind us to the fact that the human heart is the same in every age. Only the background is changed, but we must not be too obsessed with the background. Men and women in every age look for something authoritative and assured. A religion which is not sure of itself makes no appeal. When the author writes of the "myth of Christ's ascension" it is abundantly clear that he is not denying its reality but describing the fact that it is beyond our conception. But the 'man in the street' associates 'myth' with something unreal and untrue, a fairy tale. Is it not just here that we must begin to examine the problem of the shortage of man power? Our English Reformers recovered the authority of Holy Scripture in the Church of England: we are steadily drifting back towards the pre-Reformation position. A church without an authoritative word will confirm the 'outsider' in his view that religion is all right for those who like that sort of thing. It will leave the churchgoer without any compelling motive to offer himself for a ministry which provides him with a brief cheery word about nothing in particular each Sunday.

The Bishop has some trenchant things to say about the use (or misuse) of the Church's manpower and in a valuable chapter sets forth his plea for a 'supplementary ministry,' for example, the full ordination of men who would continue in their present occupation and be available to give help to the churches where it is most needed.

TALBOT G. MOHAN

DIAGNOSING THE CHURCH

The New Church in the New Age, by C. O. Rhodes (Herbert Jenkins, London, 1958, 256 pp., 21/-), is reviewed by S. W. Murray of Belfast, Ireland.

This survey of the Church in action is a diagnosis of the present predicament of religion as it affects the Church of England primarily. Written by one who combines the editorship of the *Church of England Newspaper* and the secretaryship of the Modern Churchmen's Union, the volume shows how the influence of the Christian religion has declined to an alarming extent over the past half-century.

It is perhaps in diagnosis that Mr. Rhodes is best. Comparing the comparatively poor church attendance figures for England generally, he points out that

there is a large listening population for religious programs. On the other hand, he confesses that in his lifetime he had only come across one person who attributed to broadcasting a decisive influence in the spiritual life.

Mr. Rhodes has some pertinent things to say about the Church of England—its organization, the theological college (he pays tribute to the evangelical colleges for their training and intellectual vigor), the Anglican communities, the power of the bishops, and marriage and divorce.

He has strong criticisms to make of the Billy Graham campaigns in London which he describes as a "spectacular failure." He seems to have devoted his inquiries to the industrial masses primarily and quotes a newspaper survey taken some months after which revealed that the campaigns "were as good as forgotten and the permanent results statistically negligible." He does not seem to have heard of churches which were revived and have been exercising a vital ministry since, or of the increasing evangelical influence in the universities and colleges. It is doubtful if Billy Graham claimed, as he asserts, either the Harringay or Wembley campaigns to be "the start of a great religious movement that would change the face of the country."

Redemption in the view of the author will be wrought through a "prophetic community." The Church, he believes, "must be the home of advanced ideas." Whether such a church will bear any relationship to the Church of the Apostles or of the Protestant Reformation is doubtful.

S. W. MURRAY

ANTHROPOLOGY

What, Then, Is Man?, a Symposium of Theology, Psychology, and Psychiatry (Concordia Publishing House, 1958, 303 pp., \$3.50), is reviewed by Theodore J. Jansma, Chaplain, Christian Sanatorium, Wyckoff, New Jersey.

This is the third in a series of "Graduate Studies" sponsored by the School for Graduate Studies, Concordia Theological Seminary (Lutheran Church-Missouri Synod). It is the product of five authors, with a common religio-philosophical basis, who worked together as a committee under the chairmanship of Dr. Paul Meehl, head of the department of psychology at the University of Minnesota. This gives the book considerable cohesion in distinction from the loose collection and often opposing views one finds in symposia. It also differs

from the general run of current books on religion and psychiatry in that it is frankly confessional (Lutheran) and specific in its theological orientation. It abounds in quotations from the Bible and doctrinal standards. At the same time it is sophisticated in modern psychology and psychiatry.

The committee set itself a formidable task—"to explain Christian doctrine to non-Christian psychotherapists; to explain psychology and psychiatry to pastors; to examine critically some of the relationships existing between these two systems of concepts" (p. 295). In the opinion of this reviewer they have succeeded remarkably well. They cannot be charged with obscurantism or one-sidedness which often mars the attempts at rapprochement between theology and psychiatry, and yet they have held firmly to the biblical view of man and the basic truth about man's troubles—his alienation from God. In an area, so alive today, where evangelicals have been either indifferent, incompetent, or even hostile, this book is a valuable contribution.

THEODORE J. JANSMA

CRITICAL RECONSTRUCTIONS

The Date of Ezra's Coming to Jerusalem and The Building of the Second Temple, both by J. Stafford Wright (The Tyndale Press, London, 1958, 1s.6d), is reviewed by L. E. H. Stephens-Hodge of the London College of Divinity, Northwood, Middlesex.

Since it became fashionable to decry traditional views of the Old Testament, critical reconstructions of the history have acquired an aura of sanctity which makes them tend to resist further investigation.

Believing this to have happened in the case of the chronological sequence of Ezra and Nehemiah, Mr. Stafford Wright, principal of Tyndale Hall, Bristol, took as his thesis for the 1947 Tyndale Old Testament Lecture "The Date of Ezra's Coming to Jerusalem." First published in 1947, this has now been reprinted in a revised form which takes into account the comments of reviewers and others who have made reference to it, notably Professor H. H. Rowley. Mr. Wright ably maintains his position and shows that the traditional view, which makes Ezra and Nehemiah arrive at Jerusalem in the seventh and twentieth years respectively of the reign of Artaxerxes I King of Persia (464-424) agrees better with the known data than the view of C. C. Torrey that Ezra was a "creation"

of the Chronicler who wanted a priestly figure to offset the civil leader Nehemiah, or the view of L. W. Batten in the International Critical Commentary by which it is stated that the Persian king in whose reign Ezra arrived was Artaxerxes II (403-359) and that therefore the two men were not contemporaneous. But the prominent position of two such men as Ezra and Nehemiah in a small, close-knit community like that of post-exilic Judaism militates against any theory of their being wrongly dated by the Chronicler 150 years later, even if our records do "show so little trace of any real contact between the two men" as demanded by the traditional theory.

Another problem raised during the period after the Exile is that of the date of the building of the Second Temple. According to Ezra 3:8 ff., the foundation stone was laid very soon after the return in 536 B.C. under Zerubbabel and Joshua. Was Zerubbabel actually in Jerusalem 16 years before? And if so, how are we to account for the mention of Sheshbazzar as the leader of the returned exiles in Ezra 1:8? Were Zerubbabel and Sheshbazzar the same person? When did the rebuilding really begin? These and kindred questions formed the subject for a further lecture by Mr. Wright under the Tyndale Foundation given at Cambridge in 1952 and now published under the title "The Building of the Second Temple."

Both these pamphlets should be carefully studied by those who are troubled by critical reconstructions which appear to do violence to the text of Scripture, and who wish to have a clear statement of conservative lines of defense presented in a reasonable and scholarly manner.

L. E. H. STEPHENS-HODGE

RELIGIOUS PSYCHOTHERAPY

The Psychology of Religion, by Walter H. Clark (Macmillan, 1958, 485 pp., \$5.95), is reviewed by Orville S. Walters, Psychiatrist, Urbana, Illinois.

There is a basic contradiction implied if not expressed in this title—a title that has been used several times in older books. How can a discipline that claims to operate within the canons of scientific method explain an aspect of reality that is supra-empirical?

The author has the important qualification of a thorough acquaintance with both sides of the dilemma. He is dean of the Hartford School of Religious Education and, although he writes as a psychologist, the ambivalence of his position

is continually apparent. Concessions to the validity of Christian experience alternate with frequent reassessments of objectivity.

Clark draws heavily upon recent literature, including studies of his own, to extend the observations and opinions of older writers in the field. Conversion, mysticism, prayer, and worship are considered in separate chapters following a broad survey of psychological methods and the successive phases of religious growth.

In his treatment of conversion, Clark continues William James' "sick soul," a term that has laid a heavy taint of psychopathology upon much religious experience. In a chapter on "Religion and Abnormal Psychology," Clark has made this association more explicit by elaborating Anton Boisen's thesis of linking

schizophrenia and religion. The inner activity of schizophrenia, says Clark, is essentially religious (p. 348), and the disease may actually favor the facing and thinking through of issues (p. 344). There is little clinical evidence for this view.

The author's alternation between religionist and psychologist leads him into some surprising positions. His effort to identify religious experience with psychotherapy produces such statements as these: "Prayer has served to some degree as an inexpensive substitute for the psychiatrist's couch" (p. 324); "One or two of the (conversion) case studies . . . will illustrate religious experience serving also as psychotherapy" (p. 366). One might as soon say something like this: "If you can't afford psychiatry, don't overlook religion as a low cost second choice." Surprising, too, is his acceptance of the Freudian concept of the death instinct. It is probably no less controversial when it is renamed the "death urge."

Clark occasionally lapses from his scientific neutrality in displaying impatience with revivalism. His adjectives and metaphors seem to carry more animus than the statistics and his own more restrained conclusions seem to warrant (pp. 204, 213, 217). His term "conversion shock" is another tautological coin of little value. Nevertheless, Clark does make a fairly impartial appraisal of conversion, and it is apparent throughout the book that he is trying to put into practice the obligation he lays upon the student of religious experience—that is, to "be as scientific as he can."

ORVILLE S. WALTERS

CATECHETICAL LECTURES

Is It True?, by Martin E. Hollensen (Wartburg Press, 1958, 197 pp., \$2.75), is reviewed by E. P. Schulze, Minister of the Lutheran Church of Our Redeemer, Peekskill, New York.

The contents of this solid, useful, and sprightly volume consist of a series of catechetical lectures delivered by a talented and experienced pastor to prospective members of Emanuel Lutheran Church, Marion, Ohio.

The lectures cover the five chief parts of Dr. Martin Luther's original Catechism, namely, the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Baptism, and Holy Communion. Pages at the end deal with liturgical matters.

Is It True? is, of course, written from a Lutheran point of view, and Lutheran pastors might well adapt some of its ma-

terials, methods, and illustrations to their own adult classes. But, perceiving its logical and lucid argumentation, one suspects that almost any evangelical pastor could cull pointers from it for his own instruction periods. Then, too, its lively and brilliant style makes for exceedingly pleasurable reading. Because of its elementary exposition of doctrine, its stress upon real life situations, and its popular idiom, the book should also appeal to the layman who wishes to find out what Christianity is and how it works, or even to know more about the basic teachings of Lutheranism.

Perhaps notice should be taken of a few flaws. On page 167 Hollensen cites the use of the Greek verb *baptizo* "in Mark 7:3" as an argument against immersion. But the word used in that verse is *nipto*. Apparently he means Mark 7:4, where some manuscripts do have *baptizo*; but others in that place have *rhan-tizo* which is the reading preferred by Nestle in his *editio vicesima*. The noun *baptismos*, to which he also alludes in this verse, and *baptizo* in other passages better serve the cause of those who hold immersion to be unnecessary.

E. P. SCHULZE

EXPOSITORY HELPS

The Great Texts of the Bible, (Matthew, Volume 8) by James Hastings (Eerdmans, 451 pp., \$4), is reviewed by the Rev. Cecil V. Crabb of the Rock Island Presbyterian Church, Tennessee.

Many preachers and students of the Bible are turning today to the older commentaries and expositors. To meet the demand this publisher has brought out a new edition of an older work called *The Great Texts of the Bible*. In this particular volume on the Gospel of Matthew, the author selects 27 outstanding texts from 18 different chapters which are largely representative of the thoughts in each chapter. In every study he gives a good discussion of the introduction and context, a sound exposition of the given verse, and then presents copious homiletical and illustrative material of a highly cultural literary order gleaned from many sources.

A work like this, if used properly, should be of great value to the average minister and Bible student. It should not be used, however, as a mere crutch but as an example and challenge to the reader in selecting great texts and themes, exercising sound exegesis, and adorning one's messages with fitting illustrative material of high literary and biblical caliber. It

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is well to keep in mind that in any such selection of great texts, the personal element inevitably plays a large part. A work like this should inspire the minister to select other outstanding texts from other chapters and verses in Matthew that are in line with his own theological, homiletical and other religious needs.

CECIL V. CRABB

KNOW THYSELF

A Genuinely Human Existence, by Stephen Neill (Doubleday, 1959, 312 pp., \$4.50), is reviewed by James D. Robertson, Professor of Preaching, Asbury Theological Seminary, Wilmore, Kentucky.

Here is a provocative study of man's search for self-understanding, a study rich in insights from history, philosophy, and the modern psychological sciences. The author sets forth the complex emotional dynamics underlying human behavior, the frustrations and perversions that prevent man from living a "genuinely human existence." Supporting his analysis with case histories from life and literature, he leads us to a sympathetic understanding of the human predicament. In so doing, he discusses the contributions resulting from the newer scientific approaches to the problem, yet at the same time reminds himself of the limitations of the scientific method in coming to assess human personality.

The thesis of the book asserts that Christ is the greatest revelation of man to himself. Jesus is the key to the understanding of human nature and destiny. "In him for the first time the full stature and reality of human nature was made manifest, and therefore he can serve as a criterion for the measurement of the normal and the abnormal, the sound and the unsound in human nature as we see it and as we experience it in ourselves" (p. 305).

But man in the process of thus measuring himself is never free from tension. Is not tension, counters the author, after all an inevitable part of adult life? When a living thing fails to react with its environment all tension is removed and life is no longer there. The significant thing is, the Gospels never fail to speak at these points of tension, whatever they may be. "The life and words of Jesus prove themselves effective as pointers to the accurate diagnosis of the ills from which man suffers. They serve also as indications of the way in which fulness of life may be recovered" (p. 306). The author makes a convincing case for the Gospels as the only fully satisfactory

manual of mental health ever written.

On two pertinent questions Dr. Neill has little, if anything, to say; yet they are much in the reader's mind. The book gives an excellent diagnosis of man's struggle to know himself, it presents Christ as the key to a genuinely human existence; but it does not cast in bold relief the very natural question, What has God been actively doing about all this? It merely cites the fact that the life and death and resurrection of Jesus of Nazareth are not just events among other events—but the Event, "the central happening of human history." The other question is this: If a man concludes that Jesus was in fact the act of God in history, that he came from God, how should this knowledge affect his understanding of himself and of life as he experiences it? The author, who himself raises these questions in his concluding chapter, feels that they are of such magnitude that they must form the theme of further writing. One hopes for the appearance before long of another volume from his pen.

JAMES D. ROBERTSON

POWER OF THE GOSPEL

Adventurers for God, by Clarence W. Hall (Harper, 1959, 265 pp., \$3.75), is reviewed by Horace L. Fenton, Jr., Associate General Director, Latin America Mission.

There is no overabundance in our day of good missionary stories, well told. And oftentimes those that are written have a very limited circulation. It is good, therefore, to know that stories like those which comprise this book have first had wide dissemination through the pages of the *Reader's Digest*, and then have been given expanded treatment and a more permanent form in the book under review.

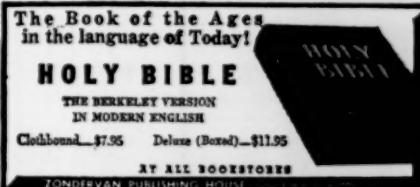
It is author Clarence W. Hall's conviction that the popular conception of the missionary has changed greatly in recent years, and that the work of missions is more fully appreciated today than it was in former years. In this connection, he quotes a statement by Franklin D. Roosevelt, written shortly before his death: "Since becoming President, I have come to know that the finest type of Americans we have abroad are the missionaries of the Cross. I am humiliated that I am just finding out at this late date the work of foreign missions and the nobility of the missionary" (pp. 16, 17).

The author of this book has traveled to far places to track down these stories, and they speak the truth. The evangelical motivation is more evident in some

than in others, and now and again readers may wonder at the inclusion of a particular story. But the overall impact of the book is great, and the reader continually has a feeling that he has been given a fresh understanding of the power of the Gospel, and of the great variety of ways in which it is being made known. There is human courage and endurance on display here, but above all, one sees the power and the grace of God. The book seems to reach a fitting climax in the story of the Aquas, and of the five missionaries who gladly yielded up their lives to make Christ known among them.

Well written, attractively illustrated by a great number of photographs, the book carries a real message. It may well be read by many who, like our ex-President, will confess that they have waited long before recognizing what is being done throughout the world by men and women worthily called "adventurers for God."

HORACE L. FENTON, JR.



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TEN BOOKS

(Cont'd from p. 14) occurred to these people that there were tensions such as so many of the questions in the questionnaire suggest."

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BUSINESS ETHICS

Ethics in a Business Society, by Marquis W. Childs and Douglass Cater (Harper, 1954, 191 pp., \$2.75), is reviewed by Maxey Jarman, Chairman of the General Shoe Corporation.

It is difficult to understand the purpose of this book. Published as part of a survey sponsored by the National Council of Churches, it apparently has as its general thesis that "the Social Gospel is being grounded in a deeper theology." It does not clarify that deeper theology, nor does it bring into focus the ethical problems of a business society.

A large part of the book is made up of quotations from a miscellaneous group of writers and speakers. Since many of these quotations are necessarily given out of context, the original meanings are frequently obscure.

The authors apparently have no personal knowledge of the actual conduct of business or the ethical problems involved. Few of the many quotations are by men active in business affairs. The absence of definite proposals or recommendations or clear discussion of many real ethical problems that do arise in business produces confusion. For example, there are a number of statements of politicians and professors about a growing concentration of power in big business. Yet several references, including statistics, show that small business and the total number of individual businesses are growing at a faster rate than big business.

There is evidence of a much greater concern about the material side of life than the spiritual side. But, supposedly, the book is written from a religious point of view. An indication of the viewpoint might be drawn from this quote: "There is no tendency [by the National Council of Churches] toward an easy acceptance of . . . complete socialism." Consider the implications of this statement.

The book is scholarly but disappoint-

ing and lacking in worth. It confuses rather than clarifies. It has many pious platitudes, but has no strong message.

MASS COMMUNICATION

Responsibility in Mass Communication, by Wilbur Schramm (Harper, 1957, 392 pp., \$4.50), is reviewed by V. Raymond Edman, President, Wheaton College (Illinois).

Out of wide experience in newspaper and research work this Stanford University professor has presented a realistic approach to the problem of mass communication in mid-twentieth century America, and a careful evaluation of solutions. After surveying the historical background of communications since Gutenberg's fifteenth century press, he depicts the tremendous power that has now accumulated to mass communications. The problem of responsibility to control communication is accentuated by the very largeness of the media, their relative fewness, centralization, mechanization, and distance from the general public.

Historical experience has proposed four approaches to the problem of responsibility for communications. They are the old authoritarianism based on medieval concepts such as the divine right of kings and the authority of one church; and second, the newer authoritarianism such as communism or fascism which in reality exercise totalitarian control over every aspect of national life. These two philosophies are ruled out at once. The third is libertarianism with its eighteenth century laissez-faire doctrine in which "free market of ideas" is alleged as inevitably banishing error. Twentieth century conditions call for a review of this basic concept of freedom so as to maintain liberty and require responsibility.

After an excellent and well-documented discussion on ethics in mass communication, the major problem is faced: whose responsibility is it to preserve and to promote the freedom and corresponding responsibility of the press, radio, television, and movies? *The government* is the ready answer of some social planners. But Schramm declares this to be the worst possible solution. He states clearly: "Our kind of mass communication system will be more healthy if the government keeps its hands off as much as it possibly can." The government's responsibility is to promote the public interest, and not to augment its power. However, experience has shown that the government moves into areas of

responsibility not assumed by others. A large measure of social control can be exercised by the public if it is alive, articulate, and discriminating.

The major responsibility is on the media of communications themselves. Self-regulations and self-imposed standards are quick ways for assuming increased responsibility; however, most self-imposed codes have evidenced only minor effectiveness. The "czar" of an industry like motion pictures is, of course, an employee. The development of professional attitudes is a slower method, but is more promising in the long run. While mass communications can hardly become a profession like medicine or law, it can personalize professional responsibility and develop attitudes and programs for deepened responsibility to the public. If the media and the people are indifferent to their responsibilities, or are unwilling and unable to assume them, sooner or later government will take over.

Spiritual values as such are largely overlooked in this thought-provoking volume. But there is the suggestion that our basic freedoms must have a religious basis. In discussing libertarianism, Schramm quotes Toynbee who declared that "in relinquishing our hold on Christianity, we have deprived our belief in freedom of its religious foundations."

ORGANIZED LABOR

Social Responsibilities of Organized Labor, by John A. Fitch (Harper, 1957, 237 pp., \$3.50), is reviewed by Gordon H. Clark, Professor of Philosophy, Butler University.

Under this title one would expect to find arguments imposing some moral obligations on organized labor, especially since the Introduction says that the inquiry is based on Christian assumptions. One's expectation, however, is largely disappointed. A few mild criticisms of the labor movement are made in the last two chapters, but the bulk of the book is almost totally historical.

Furthermore, the Christian assumptions are discarded in chapter one. The author speaks of ethical concepts, not as the commands of God, but as the outgrowth of human experience. The basis of moral conduct is asserted to be the result of man's search for an acceptable way of life. "Social responsibility, then, is a response to the generally accepted code of behavior . . . and a sense of obligation to its major and most firmly established principles" (p. 4). Thus majority opinion, with no norm by which

to correct or oppose it, is substituted for divine revelation.

The majority opinion which controls the selection of historical detail and by which the concluding criticisms are made is largely the opinion of labor officialdom. Thus Charles P. Taft in the Foreword can assert that the labor revolution of the past years "has been accomplished without violence." F. Ernest Johnson in the Introduction speaks of "the stern measures provided for in the Taft-Hartley Act." The author in several places shows his hate of the Right to Work Laws. Religious scruples against unionism are to be "compromised" by extorting dues from the resentful worker but graciously allowing him to be absent from meetings (p. 70). Indeed, one gets the impression that the author disallows all rights of minorities. He also admits (p. 46) that in President Truman's 1945 conference the unions refused to specify a single area within which management decisions could not be questioned.

The author quotes Walter Reuther with apparent approval: "We have to assume ever increasing social responsibilities." These include all national politics, foreign affairs, and public education. Only a person for whom the unions can do no wrong, for whom official union opinion is the norm, can acquiesce in this bid for unlimited power.

FARM LEADERSHIP

Social Responsibility in Farm Leadership, by Walter W. Wilcox (Harper, 1956, 194 pp., \$3), is reviewed by Horace H. Hull, President of Hull-Dobbs Enterprises, Inc., Memphis, Tenn.

About half the book under review deals with the general farm picture in America. The author quite accurately relates the history of price stabilization, "surpluses," migratory workers, farm credit and soil conservation.

The second half of the book surveys the leading farm organizations and summarizes their policies. The largest, the American Farm Bureau Federation, stands for limited, constitutional government, and free market farming. It vigorously opposes price supports, subsidies and other government interventions. Its opposite is the Farmers Union, which supports the welfare state idea, calling it the "legislative economy." This group recommends a political program of "immediate action to eliminate rural poverty and to solve the problems of low income farm families. As many of these families as wish to remain in farming should be

enabled to do so through assistance of federal and state programs. . . ." Somewhere between these two organizations is the National Grange. An appendix is devoted to farmer cooperatives.

Now for the ethics of the book. "Equity," writes the author, "is perhaps the most important of the ethical considerations which have shaped our economic institutions, (although) such ethical norms as honesty, truth, and productivity also have left an indelible imprint." Equity is defined as "even-handed impartiality." Dr. Wilcox rightly regards equity as "a basic ethical goal in our society." As the reviewer sees it, fair play as an ideal is based on the recommendation that all men in some aspects (but by no means all) are equal before God and the law.

However, there are those who have the conception that equality, fair play, and equity embrace a political redistribution of the economic spoils, a dividing of the wealth, the philosophy of "from one according to his ability to another according to his need." The fact that these theses on social and economic life have been distributed under sponsorship of the National Council of Churches by no means guarantees the justice and equity of the pronouncements which some would beguile us into believing are true Christian principles. The effort to make us equal in a materialistic sense necessarily means the abandonment of fair play, justice, the rule of law and equity — both in concept and practice. Dr. Wilcox says as much, but hardly recognizes the implications. His first instance of how "considerations of equity come into play" deals with the effect of welfare state legislation. "Some individuals, communities, and groups will gain," he says, "if a proposed legislative or administrative action is taken; others will lose a part of their current economic advantages."

Every piece of welfare state legislation is of this character: deliberately and on principle some people are hurt for the assumed benefit of other people. Such political action really denies the principle of equity. Nor is the principle restored by further political action which tosses a sop to the losers at the expense of a third group in society. This third group doesn't like the short end of the deal either, and seeks redress by putting a fourth group at an economic disadvantage; and so it goes ad infinitum. We must indeed admit that this is the way things now are. But this is not the way things ought to be. "Injure no man" is the basic minimum of every sound moral

code. Certainly, a religiously sponsored ethic for economic life must, at the very least, meet this minimum demand. The principle, "one man's rights cease where he begins to trespass upon the rights of another," is hardly subject to debate.

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